

DOMINICANA

PERMISSU SUPERIORUM



Vol XL. No. 4

DECEMBER, 1955

DOMINICANA is published quarterly, March, June, September, and December, at The Rosary Press, South Columbus St., Somerset, Ohio, by the Dominican Students, 487 Michigan Avenue, N. E., Washington (17), D. C.

Subscription price: \$2.00 a year in advance; 50 cents a copy

Entered as second class matter at the Postoffice, Somerset, Ohio, June 19, 1926, under par. 4. sec. 412. P. L. & R. The Rosary Press, Inc., Somerset, Ohio.

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J.M.J.D.

*DOMINICANA is indexed in the Catholic Periodical Index
and in the Guide to Catholic Literature.*

DOMINICANA

Vol. XXXX

DECEMBER, 1955

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WHEN TIME AND ETERNITY MET

ANDREW NEWMAN, O.P.



HE LITURGY OF THE CHURCH, wherein doctrine and devotion are wedded, presents the most profound truths with such vividness of expression, beauty of form, and precision of thought that it has touched the hearts as well as the minds of all men of all ages. During the holy season of Christmas, the dominant liturgical considerations are first of the Son of God in the ineffable splendor of the Blessed Trinity, and then of the Son of God in the unutterable humiliation of humanity, for Christmas is nothing more than *the temporal birth of the Eternal Son*.

BEFORE THE DAY-STAR I BEGOT THEE

"O Christ Redeemer of us all,
Only Son of God Most High,
Alone before the beginning,
Begotten ineffably."

—From the Hymns for Matins

The Paternity and Sonship attributed to the First and Second Persons of the Trinity are not to be understood metaphorically. In no sense is this a case of using words loosely. The words mean exactly what they imply. This Divine Father truly generates a Son, Who like all sons, is the term, the end of the generative act. But since this act of generation in God is a divine act, it must not be identified with corporeal generation. All the imperfections which accompany carnal generation must be excluded. Here is no transmission of seed, no production of a new being which once did not exist. Divine generation is a spiritual, eternal act—an act which befits an infinitely perfect God.

Such a spiritual generation is not an absurd thing. It is im-

aged in every intellectual act, in every thought, wherein the mind, conceiving a mental word or idea is likened to a parent, while the idea, the fruit of this act is its "offspring." In the God-head a similar but infinitely more perfect act occurs. God the Father contemplates from all eternity the grandeur of His own nature and conceives a Thought, a Word, which is the perfect adequation of the Father's divine perfection, imaging with complete exactness the "brightness of His glory and the figure of His substance" (Heb. 1: 3). This Word is more than a representation, for unlike the word or concept of a created intellect, this Divine Word is of the same nature as the Mind which conceived It. It is divine, a living reality, a Person co-substantial and co-eternal with the Father, a Person born of the Father's intellectual act; the Word of God is the Son of God. The Church, in the ninth lesson of Christmas Matins recalls this eternal birth of the Son in the Blessed Trinity.

"For this Word is indeed a substance in person, proceeding without suffering from the Father Himself. Now, just as the phrase 'In the beginning was the Word' signifies eternity, so also does the phrase 'The same was in the beginning with God' show us co-eternity. For the Father was never alone without the Word, but always was God with God, and indeed in His proper person."

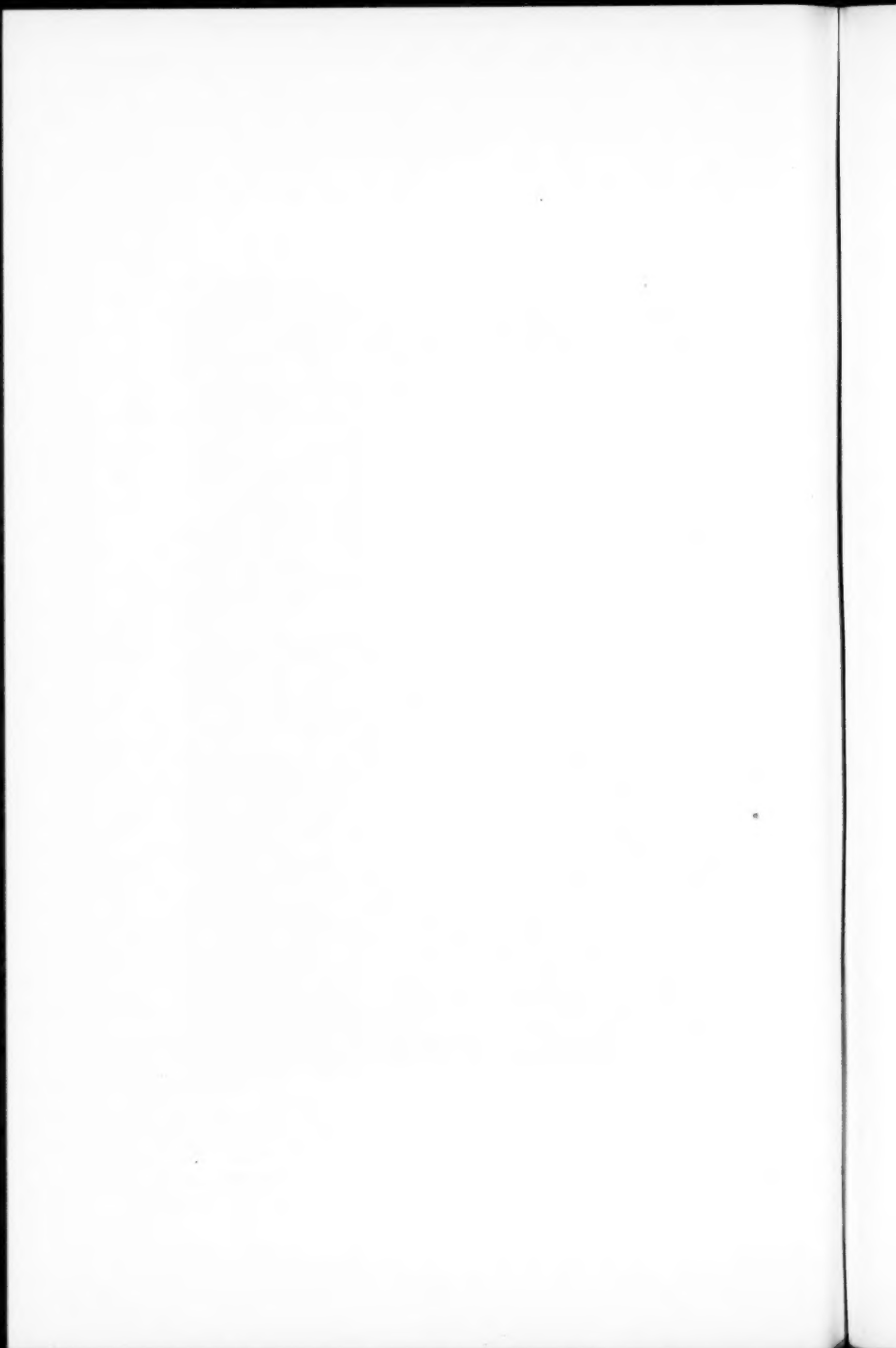
EMMANUEL — GOD WITH US

Christmas is the birthday of a Child—the Christ-Child, Whose infant Humanity like that of all other children is stamped with inherent weakness. Upon His Mother He is dependent for all His needs: both for the bestowal of life and for its preservation. A cave for His home, a manger for His cradle, swaddling clothes about His Body—these are the mute and unmistakeable signs of His lowly estate. The contrast between the grandeur and majesty of the Trinity and the misery of this Child is immediately apparent. On the one hand is infinite perfection, omnipotence, eternity; on the other, unquestionable imperfection, impotency, finiteness. Yet it is precisely the awareness of this contrast that the divinely appointed teacher desires to awaken in men. For Christmas, embracing both the eternal and the temporal, has full significance only when both these elements are understood and accepted.

The Church's message is simple and unequivocal: the Son of Mary of Nazareth and the Son of the Father Most High are one! This Child is God. The Child resting in the manger is He Who



ADORATION OF THE MAGI



from all eternity has existed in the Bosom of God the Father. This is the Word, the Splendor of the Father, the Figure of His Substance. God has stripped Himself of His glory, and in its place has clothed Himself with human flesh. God has become man; in this Child time and eternity meet; humanity and divinity are united.

"The Word was made flesh and dwelt amongst us: and we saw His glory, the glory as it were of the Only-begotten of the Father, full of grace and truth."

—*From the ninth Response of Matins*

WITH NO SHADOW OF IMPERFECTION

The Church, mindful of the amazement and wonderment which fills the mind at the thought of God become man, is perfectly aware of the apparent contradiction here involved. The Church has too profound a knowledge of human nature not to know that men in the face of such a difficulty will oftentimes seek an easy but false solution. Some, in an effort to preserve divine perfection intact, will deny the reality of the Child's humanity, saying that His Body is only an appearance—that it is nothing more than a device by which the invisible God might be seen by corporeal eyes. Others will go further. They will consider the Church's message a myth, something not worthy of credence by an intelligent mind. That a God of such perfection be conceived in the womb of a woman, and be born like any other man is too absurd a doctrine. Such a teaching is nothing more than a re-echoing of Greek and Roman mythology. The Infant in the manger is a mere man, the natural result of a woman's womb being made fruitful by human seed.

In the face of such responses to her message, the Church stands firm in her assertion: this Child is true God and true Man. She readily admits that this mystery of an Incarnate God transcends the full comprehension of the human intellect, but is steadfast in her declaration of its reasonableness. Involved here is not contradiction, but rather manifestation of the infinite power of God. The key to the mystery lies only in the affirmation of the integral and undiminished perfection of both the divine and human natures in Christ. To deny either is to resolve the difficulty by denying its existence. Thus in the Christmas Office, the Church, understanding that the solution of difficulties leads to a greater penetration and appreciation of truth, answers the objections proposed, first by explaining the manner in which the

human nature is united to the divine, and secondly by revealing the author of the Child's generation. The Church as it were promises that once the principles exposed by her are grasped, not only will the human mind find a truth of infinite sublimity, but the human heart an object of infinite loveableness.

The Church first turns her attention to those who deny the reality of the Child's humanity. Speaking through the mouth of the holy Pontiff, St. Leo, she gives the following explanation:

"The Word of God, the Son of God, has become man, and in such a way did He unite both natures that the glorification did not consume the inferior, nor did the assumption in any way diminish the superior. . . . Therefore, while preserving intact the distinction of both substances, both are joined in the unity of one person, humility is assumed by majesty, infirmity by power, mortality by eternity."

—*From the Fourth and Fifth Lessons of Matins*

The truth which the Church uses in answer to the second objection to her message is of equal sublimity—the miraculous conception and birth of the Child. No earthly union has made the mother of this Child fruitful, but rather a union which is divine, for the author of this Child's generation is God Himself. God Who has created all things has no need of secondary causes to accomplish His Will. Divine power which has created human seed and has endowed it with its life-giving efficacy here produces the proper effect of this seed without the accompaniment of any created causality. The Child's generation is thus the immediate, personal effect of divine omnipotence. The Holy Spirit has come upon this mother, the power of the Most High has overshadowed her, and, without the least detriment to her virginal purity, has conceived the Child in her chaste womb.

"Not from the seed of man, but by the breath of the Holy Spirit, was the Word of God made flesh and the fruit of the womb made to blossom. The Womb of the Virgin swells forth, the cloisters of her purity remain; the banners of her virtues gleam; God dwells in His Temple."

—*From the Hymn for Vespers*

But the prodigies of divine power do not cease here. The birth of the Child, no less than His conception, transcends the laws of nature, and bears no less the mark of divine omnipotence. The womb which conceived Him without violation is delivered of Him without corruption of its virginal integrity. This mother has conceived in an ecstasy of divine love, and has brought forth her Child in joy ineffable, exempt entirely from the pains of motherhood. God has bestowed on the mother kneeling before

the manger an unique privilege, a privilege only divine omnipotence can give. He has given her the fruitfulness and joy of a mother, while preserving undefiled the innocence of her virginity.

"A woman in childbirth brought forth a King, whose name is eternal.
And she a mother's joy with virginity's innocence at once possesses.
Blessed amongst women, she was seen to have no equal, neither before
nor since."
—*Second Antiphon of Lauds*

This Child, therefore, is not only human, but is also divine. Humanity and divinity are one, united in the Person of the Word. In this Child, God has manifested His power, revealing through Him His glory, His intimate life, the secrets of eternity. A God become man in the womb of a woman and born of her is not a denial of divine perfection, a blasphemy against divine purity—rather "such a birth befits God."

The Church is a wise judge of human nature. Accordingly she realizes that man's desire for knowledge will not be satisfied until he has grasped the reason why the God of Heaven has come to dwell with him. She also realizes, however, the limitations of the human mind. She knows that the reason for the Incarnation is too sublime a truth for any created intellect to grasp immediately, or even once attaining it, to comprehend it fully. The Church, therefore, in the Christmas Office adapts her explanation to the native weakness of the human intelligence, enumerating first the effects that the Incarnation had wrought among men, then using these effects as so many stepping stones by which to lead her hearers to catch a glimpse of the divine motivation for the Incarnation.

HUMAN TRAGEDY

Man in the state of original justice enjoyed perfect peace and inner tranquility. His lower faculties and passions were completely under the domination of reason, enlightened and guided by it in all things. Everything about man was at peace. With no fear from the elements of nature, with the earth as his paradise, and all creatures serving his needs, man enjoyed complete and perfect friendship with God, a union of love, which, begun in time would be consummated in eternity. For the first man the knowledge of this divine union was a source of indescribable happiness.

But by the abuse of his greatest gift, liberty, man deliberately turned against his Divine Friend, preferring his own glory before God's. The will that was created to love Supreme Good before all things chose to place its love in itself. Man, the crea-

ture, rebelled against the love of the infinite Creator and opened the world to sin and its terrible consequences. Man's union with God was destroyed; his eternal destiny was lost. Turbulent discord replaced the perfect harmony of man's nature. With his flesh warring against his spirit, he became the plaything of his passions, tossed to and fro by their vehemence like a rudderless ship on a storm-lashed sea. His intellect, formerly so enlightened, now became darkened with shadows of ignorance, and his sense of right and wrong blunted. The will, having once chosen created good in the place of God, found itself more and more turning away from Sovereign Goodness. Sin was added to sin. But the greatest tragedy of all was man's inability to repair the damage done, to regain for himself God's friendship, to win back his lost inheritance. An offense had been committed against an Infinite Being—only a being of infinite dignity could make just reparation. Man, the creature, could never meet the demands of divine justice.

DIVINE GENEROSITY

What man could not do, God has done for him. God *freely* chose to deliver man from the tragedy which he had brought upon himself. In His infinite, divine wisdom, God devised a way in which human nature could restore itself and at the same time discharge its debt. He sent into the world a Mediator Who was at once divine and human, none other than His Divine Son become man, Who as man could offer satisfaction in the name of men, and as God could clothe this satisfaction with infinite merit.

With the birth of the Divine Child in the manger, therefore, a new era of peace and joy begins for man. The enmity between heaven and earth is broken; man is restored to his inheritance. His wounded nature is the recipient of a divine remedy, which quells his rebellious passions, enlightens his intellect, and moves his will toward good. God has become man, and man has become god-like.

"Today the King of Heaven deigned to be born to us of the Virgin, that He might restore lost man to the heavenly kingdom. Today true peace has come down to us from heaven. Today has shone forth upon us the day of the new redemption, of the ancient reparation, of the eternal happiness."

—*From the First and Second Responses of Matins*

The comparison between human infidelity and divine generosity can only bring man to one conclusion: divine love is the sole reason for the Son of the Eternal Father becoming the Son

of the Virgin. "God so loved the world that He sent His Only—begotten Son into the world . . . that the world might be saved through Him" (John 3: 16-18).

"The Goodness and kindness of Our Saviour appeared then, not by reason of good works that we did ourselves, but according to His Mercy He saved us."

—*Capitulum of Sext*

CHRISTMAS' FRUIT

In the Christmas Office, the Church places before men's minds the principles of eternal truth, the mysteries of faith. From these principles she leads men to draw valid conclusions, conclusions valid not only for human happiness in this life, but also for an eternity of beatitude in the next. Thus the Church in her Christmas message urges men not merely to assent intellectually to these truths of faith, but to make them part of their everyday lives. A life of love and good works is the conclusion she wishes to be drawn from her teaching. For just as principles without conclusions are useless, so also faith, without a subsequent overflow into good works, avails nothing.

"Let us give thanks, dearly beloved, to God the Father, through His Son, in the Holy Ghost. Let us put off the old man with his acts, and having been made partakers of the generation of Christ, renounce forever the works of the flesh. Remember thy dignity, O Christian! Having now been made a partaker of the divine nature, scorn to become again the vile thing of old. Remember well of what Head and of what Body thou art now a member. Remember how thou, having been snatched from the power of darkness hast been brought to the Light and Kingdom of God."

—*From the Sixth Lesson of Matins*

HUMILITY

St. Paul's explanation of humility: (Epistle to the Philippians, ch. 2)

a manifestation of: "Let each esteem others better than themselves, each one not considering the things that are his own, but those that are other men's." v. 3-4.

the model of: "Let this mind be in you which was also in Christ Jesus, who . . . emptied himself . . . and humbled himself . . . v. 5-11.

an effect of: "Wherefore, my dearly beloved . . . with fear and trembling work out your salvation." v. 12.

the motive of: "For it is God who worketh in you, both to will and to accomplish, according to his good will." v. 13.

MOTHER OF GOD

JUSTIN HENNESSY, O.P.



CHRISTMAS is a time for giving gifts. This custom corresponds perfectly with the spirit of the feast, for Christmas is essentially the commemoration of God's gift to mankind of His only-begotten Son. God's gifts to man are many and various. To all He gives life, a soul and body to serve Him, a mind to know His law and His truth, a will to love Him. To all He offers—although some unfortunately do not accept—grace, a supernatural gift by which one shares something of the divine life. Some receive His benefits in greater abundance: the artistic insight of the poet, the intellectual acumen of the genius, the precision and clarity of the scientist, the heroic virtue of the saint, the overwhelming dignity and power of the priest. But to *one* human person, He gave such gifts, such dignity, that in comparison all others pale to insignificance. It was to Mary of Nazareth that He gave the privilege of being the Mother of God. A deeper understanding of this great Marian prerogative and its connection with her other privileges should increase our appreciation of and our devotion to her, and should deepen our love of her Child, for "the Child is not found except in the company of Mary His Mother."¹

WHY GOD INCARNATE?

The story of God's initial generosity to man in freely creating him and elevating him to a supernatural state is saddened by mankind's rejection, in the person of Adam, of God's gifts. This rejection on Adam's part of God's gifts lost for us, his heirs, our supernatural birthright, and plunged humanity into the service of Satan. The human race became, in the strong words of St. Augustine, a "mass of perdition."²

God could, without the slightest injustice, have left man in this sad state, but He mercifully decreed his redemption. How was this to be accomplished? Many ways immediately present themselves, but the All-Wise God chose the most fitting—a way so fitting that mankind cannot even imagine one more suitable. God decreed that His

¹ Pope St. Pius X in his Encyclical Letter *Ad diem illam laetissimum* of Feb. 2, 1904.

² *De dono perseverantiae* 14, 35 ML 45, 1014.

Son was to *become man*, and by His passion and death free us from sin: *who for us and for our salvation came down from heaven.*³ In this way was there to be perfect satisfaction for the offense against the Infinite Majesty of God. By the incarnation of the Word, that is, the assumption of a human nature by the Second Person of the Holy Trinity, justice was to be fulfilled and a perfect victory over sin was to be achieved.

But, even from a descendant of Adam, it could have been done in some miraculous fashion, as Eve was formed from the rib of Adam. Divine Providence, however, chose a more fitting way to teach us God's love for us. Mankind fell to Satan through Eve: through the New Eve—Mary, man was to conquer Satan. Both sexes caused man's downfall, Adam's sin principally and essentially, Eve's in a subordinate and secondary way. Thus then in the all-wise plan of God, a woman would also share, though in a secondary and subordinate way, in man's redemption.

The power of God is evident in this miracle of miracles, for what could be more marvelous than that a woman should conceive and give birth to God? He Who gives being to all, is born of a creature; the handmaid of the Lord becomes Queen of the Angels.

These reasons show how fitting it is that Christ be born of Mary, for this birth shows forth God's love, power and wisdom. Still other reasons can be seen if we examine Christ's mission. By coming in the form of an infant, Christ, truly our brother, as it were compels our love. The thought of an Omnipotent Creator might cause us to tremble in fear and awe, but the sight of a child calls for our love.

Christ, through the Redemptive Incarnation, earns for us the right to say "Abba, Father" (Gal. 4:6), for by grace we become the adopted sons of God. But by being born of Mary, He has given us a spiritual Mother as well. Through her, the gifts of God come to us. As Father McNabb puts it: "Graciously He gave us leave to call His Father our Father; and His Mother our Mother."⁴

WHAT DIVINE MOTHERHOOD MEANS

Certainly we can see many reasons why it was most suitable for Jesus to be born of the Blessed Virgin Mary.⁵ The question now

³ These words are taken from the Nicene Creed which is recited at Mass on Sundays and major feast days.

⁴ *Mary of Nazareth*, by Vincent McNabb, O.P., P. J. Kenedy & Sons, New York, p. 42. These words of Father McNabb echo Pope Leo XIII in his Encyclical *Magnae Dei Matris* of Sept. 8, 1892: "If we owe to Christ that He gave us in some way the right, proper to Him, of calling and having God as a Father; likewise we owe to Him the right, most lovingly given, of calling and having Mary as a Mother."

arises: what do we mean when we say that Mary is the Mother of God? In order to arrive at a more perfect understanding, in so far as we *can* understand this mystery, two points should be clarified.

First of all, we should refresh in our minds certain truths about the Incarnation—truths about Jesus, the Son of Mary. Secondly, we must arrive at some notion of what we mean by maternity.

The Word, the Second Person of the Most Holy Trinity, without losing or changing in any way His divine nature, at a particular point in time assumed a human nature in a personal union. Many truths are involved in this doctrine of the Incarnation. Perhaps it would help to list some of them separately.

- 1) The Word or the Son, the Second Person of the Trinity, is, like the Father and the Holy Spirit, eternal and omnipotent.
- 2) The Person of the Word, like His Divine Nature (with which He is identified) is all-perfect; therefore He does not change.
- 3) Individual human nature, complete and perfect, was united to the Word.
- 4) This union, called the Hypostatic (or personal) Union, is not some mere accidental union, but a substantial union in the Person of Christ.
- 5) There are two natures in Christ, human and divine. These natures are not mixed or confused, but remain distinct.
- 6) There is only one Person in Christ, the Divine Person—the Word.

These last two points are of especial importance. Jesus is said

⁵ The fact that Mary is the Mother of God is so much a part of the Christian tradition that it has not seemed necessary to advance proofs. The truth of the doctrine of this divine maternity is revealed in Sacred Scripture, not expressly, but in equivalent terms (cf. *Summa Theologica*, IIIa, q. 35, art. 4 ad 1); for Mary is called the Mother of Christ or the Mother of Jesus in many places (Mt. 2:11; Luke 2:37, 48; Jn. 2:1; Acts 1:14) and the fact that Jesus is true God is evident from practically every page of the New Testament (cf. Mt. 6:9-32; 10:33; Luke 10:22; Rom. 9:5, etc.).

The doctrine of the divine maternity is found in the early creeds and in the constant and universal teaching of the Fathers of the Church, and was dogmatically defined at the Council of Ephesus, 431. This same truth is found in the teaching of several other General Councils of the Church and in frequent Papal documents. Pope Pius XI explicitly considered this doctrine in his encyclical *Lux veritatis* of Dec. 25, 1931.

to be true God and true man, because He has both a divine and a human nature. But He is only one person—a divine person. A person, to give the most fundamental notion, is an intellectual, individual being to which qualities are attributed. In other words, we say (or predicate) things of this subject. Thus we say John (the person) is white. We don't say that the human nature which John has is white. So also we say: Christ is divine; Christ walked to Jerusalem. The person about whom we speak is one—and He is divine.

With regard to the second point to be clarified, we see that for maternity three things are required:

- 1) There must be an origin of one living being from another living being; and so in this case Christ takes His human nature and human life from His living human mother, Mary.
- 2) The one born must be from a conjoined principle, that is, he must be of the proper substance of the one giving birth. Thus Mary gave the matter from which was formed the body of Jesus, just as other mothers give the substance of their bodies to their children, and dispose this matter for conception and birth.
- 3) This process must be according to a similitude or likeness in nature. In the animal kingdom we don't see elephants giving birth to horses, nor eagles to sparrows. On the human level the mother and the son must be of the same nature: both Mary and Jesus have perfect human natures.

One further point should be discussed with regard to maternity. When maternity is considered in itself, we see that it is a relationship of the person who is the mother to her offspring—a certain accidental modification of the mother since it doesn't change her essence. This relationship is a reference to her child and is found in the mother by reason of her conceiving and giving birth to this child. The term or object of the relation, the one to whom the mother is ordered, is, of course, the child. Note, however, that it is the person and not the nature that is the term of this relation. As Bishop Sheen phrases it: Natures do not have mothers, only people do.

With these truths grasped, one is led immediately to a further truth: Mary is the mother of God, for the Person born to her is divine. Mary, of course, cannot be said to be the mother of the Divine Nature, but as St. Thomas observes: "The Blessed Virgin is called the Mother of God, not as though she were the mother of

the Divine Nature, but because she is the mother according to His humanity of a person having Divine and human natures."⁶

The most common difficulty, and one intimately connected with this previous point, is how Mary can be called the Mother of God, since she obviously is not the cause of the Divine Nature. But the difficulty loses its force when we realize that in other generations, the mother is not the cause of all the perfections of the child. In fact, the most noble part of its nature—its spiritual soul—is not caused by the parents, but rather is directly created by God. Thus the mother of Paul or John does not cause the soul, but merely disposes the matter. Yet no one would dispute her claim to be the mother of the person generated.

Fundamentally the reason that we can say this is that whatever belongs to a nature is said of the person who has that nature. For, as we said above, it is the *person* of whom we predicate something. It is the *person* who *is* and *acts*. A man on trial for murder would never escape by saying that it was his hand which committed the crime, and therefore only the hand should be punished. Rather it is the man, who acts through or by agency of his hand, to whom the action is attributable. My body does not get tired; I get tired. My arm is not struck; but, more precisely, I am struck on the arm. To act or to receive action belongs to the person. Thus to be conceived and born belongs to the person who has the nature which comes to be. Christ's human nature was formed by Mary. Since the person who received this nature from her is divine, Mary truly and properly is the Mother of God.

A UNIQUE TREASURE

The theologians and the saints seem to vie with one another in singing the praises of Mary's motherhood. St. Bonaventure, a Doctor of the Church, expresses very powerfully how great a dignity belongs to God's mother: "God can make a greater world, but he cannot make a greater mother than the mother of God."⁷ St. Thomas expresses the same idea with even more clarity: "The Blessed Virgin from the fact that she is the Mother of God, has a certain infinite dignity, from the infinite good which is God."⁸ This expression has become a classic utterance, for more than once it has been quoted with approval by Popes.⁹ Notice that Saint Thomas says that the

⁶ *Summa Theologiae*, IIIa, q. 35, art. 4, ad 2.

⁷ *Specul.*, chapter viii.

⁸ *Op. cit.*, Ia, q. 25, art. 6, ad 4.

⁹ Cf. Pope Pius XII, Encyclical *Fulgens corona* of Sept. 8, 1953, and Pope Pius XI, Encyclical *Lux veritatis* of Dec. 25, 1931.

Blessed Virgin's dignity is a "*certain infinite dignity*"; that is, it is infinite in a relative sense or in a qualified way. She is not in herself infinite (for a creature as such is limited), but her dignity is *relative*, that is in relation to her Son, Who is Infinite. As Saint Thomas says in another place: "The kind [or nature] of relation depends on the end or term: but the being of it depends on the subject."¹⁰ Applying these words of St. Thomas to what we said above; i.e., that maternity is a relation of the mother to the child, we see that the term of the relation determines its dignity. For example, it is more honorable to be the ruler of a large city than it is to be the ruler of a hamlet, because the term of the government is more noble. So also, since the person who is the object or term of Mary's maternity is a Divine Person, Infinite and Omnipotent, Mary has an infinite dignity from the term of this relation. Considered in herself, Mary is, of course, a creature; and every creature, as such, is limited and finite—"the being of the relation depends on the subject."

Mary, then, surpasses every other human person in dignity because of the divinity of her Son. Cardinal Cajetan, O.P., former Master General and the great 16th century commentator on the works of Saint Thomas Aquinas, so realized the greatness of this prerogative, that he wrote that the Blessed Mother "attains to the borders of Divinity by her proper operation, since she conceived . . . [and] begot . . . God."¹¹

Such is her dignity as mother of God, that this prerogative is the root and basis of her other privileges. As our present Holy Father writes: "From this sublime office of the Mother of God seem to flow, as it were from a most limpid source, all the privileges and graces with which her soul and her life were adorned in such extraordinary manner and measure."¹²

SPOTLESS VIRGIN, FULL OF GRACE

Space will not permit a complete or exhaustive treatment of Mary's prerogatives, but we will try to enumerate some of these in as much as they flow from, accompany, or are ordered to the divine maternity. The Angel Gabriel saluted Mary at the Annunciation as "Full of Grace" (St. Luke 1:28). Saint Thomas explains this salutation when he writes: "The closer someone approaches to a principle in some genus, the more does he share the effect of that principle. . . . But Christ is the principle of grace. . . . The Blessed Virgin

¹⁰ *Op. cit.*, IIIa, q. 2, art. 7, ad 2.

¹¹ *In Summam Theologiae*, IIam IIae, q. 103, art. 4.

¹² *Encyclical Fulgens corona*.

Mary, however, is closest to Christ according to humanity: *because He took human nature from her*. And therefore she ought to obtain from Christ a greater plenitude of grace than others."¹³

Note that here the Angelic Doctor stresses three things:

- 1) the degree of Mary's grace: "greater plenitude than the others"; that is, more than any other created person,
- 2) the source of this high degree of grace: closeness to Christ,
- 3) the specific reason for this closeness to Christ: "because He took human nature from her."

Mary, then, is full of grace, surpassing all human persons by her degree of God's favor. To look, as it were, at the other side of the coin, we see that Mary has no stain of sin. Mortal sin and sanctifying grace are opposites: one cannot tolerate the presence of the other. Of course, in Mary there was no sin of any kind—neither mortal nor venial. She never committed any actual sin, and "in the first instant of her conception was kept entirely from the stain of original sin by a singular grace and privilege of Almighty God, in view of the foreseen merits of Christ Jesus, the Saviour of mankind."¹⁴ This privilege of the Immaculate Conception was thus defined by Pope Pius IX and in the very same document, he shows the connection of Mary's total sinlessness with the divine maternity.¹⁵

From the fact that Mary was predestined to be God's mother, her virginity was perpetually preserved. She was kept a virgin *before the birth* of Christ that her body would be a fitting place in which God would dwell substantially in the months between His conception and birth. Her virginity was preserved *in the birth* of Christ, for He who came to restore human nature to its pristine dignity would not take away any of the integral perfection of His mother. It would not be fitting for the one who gave birth to God to bear other children, so Mary's virginity was preserved *after the birth* of Christ.

These three privileges of Mary all are radicated in the divine maternity, even though some of them may have preceded it in time.

CO-REDEMPTRIX AND MEDIATRIX

Just as Mary's dignity was relative to her son, so, too, is her

¹³ *Op. cit.*, IIIa, q. 27, art. 5.

¹⁴ Apostolic Letter *Ineffabilis Deus* of Dec. 8, 1954.

¹⁵ This is found in the early part of the Apostolic Letter, in nn. 1, 2 in the edition prepared by Thomas J. M. Burke, S.J., *Mary and the Popes*, America Press, New York, 1954.

rôle in man's redemption a relative one. Christ alone is the perfect and sufficient mediator between God and man: "There is One God and One Mediator of God and men, the Man Christ Jesus, Who gave Himself a redemption for all" (1 Tim. 2:5). Mary's mediation is not principal, but secondary and subordinate. It is not absolutely necessary, but only because it was positively ordered by the free will of God. Christ does, in fact, will to associate Mary with this redemptive action. Her first claim to the title of Mediatrix is found in the fact that her child is a Redeemer: *who for us and for our salvation came down from heaven.*

When we examine Christ's redemptive work, we see that it is essentially His offering of Himself to the Father as a perfect sacrifice. For Mary to share in this redemptive work, she had to be united to Christ giving Himself. Her power to offer her Son, in union with His immolation of Himself, was rooted in her maternal rights. In perfect conformity to the Divine Will, she gave up those rights, echoing in her heart the generosity of her Son. When she stood by the cross on Calvary, her voluntary surrender of her Son, reaffirmed the *fiat* of the Annunciation. When she said "Behold the handmaid of the Lord: be it done to me according to thy word." (Luke 1:38), to the Angel Gabriel at Nazareth, she gave her consent to become the Mother of God with all the joys and sorrows that it implied. Her Son was to be a Saviour (Luke 1:31) and as she well knew from the Old Testament, a "Suffering Servant" (Isaias, cc. 42, 49, 52, 53). Mary so united herself to the work of her Son in the distribution of graces, that she is rightly called Co-Redemptrix, and because of this, her corresponding rôle in the distribution of graces warrants also the title of Mediatrix.

QUEEN ASSUMED

Fathers and Doctors of the Church, Pontiffs, theologians, and saints join in affirming Mary to be Queen of men and angels. This truth is part of the very fabric of Christian piety as we see from the many invocations of the litany of the Blessed Virgin and the familiar "Regina Coeli" of Easter time. The "Hail Holy Queen" is perhaps the most common prayer that gives this title to Mary, for it is in daily use after "the great prayer of the Church—the Mass, and the great prayer in the home—the Rosary."¹⁶

¹⁶ Archbishop A. G. Cicognani, Apostolic Delegate to the United States in a sermon on November 16, 1954, entitled *Queenship of Mary*.

From an analysis of the notion of queenship, we can see both the clear right that Mary has to the title Queen, and the connection of her queenship with the divine maternity. First of all, we should understand that Mary's regal power, regardless of its source and nature, is *relative* and *subordinate*. She is Queen only in relation to and in dependence upon Christ. He "is the Blessed and *only* Sovereign, the King of kings and Lord of lords" (I Tim. 6:15). Mary, the handmaid of the Lord, would be the first to proclaim her dependence and subordination to Christ, and, in fact, this subordinate rôle is implied in the very notion of queenship.¹⁷ Furthermore, a queen is not merely a minister or delegate of the king. Her power, though subordinate to that of her Son, is unique. Her authority differs, not merely in degree, but also in kind from that of other ministers of Christ.

We have seen some of the negative aspects of Queenship; what then are some of the positive features? A queen, rather than taking the place of a king, takes her place *beside* the king. She is a woman who is uniquely associated with the sovereign. Her rôle is womanly, and it is unique, that is, it belongs only to one who is joined to the king by an intimate and irrevocable bond. In human affairs, the queen is the spouse of the king. This notion, which is fulfilled in a more noble way in Mary's relation to Christ, needs further examination.

First of all, we should determine how, or by what title, Christ is King. Then, the question of Mary's union with Christ must be considered. In his Encyclical instituting the feast of Christ the King, Pope Pius XI indicated the two-fold right that Christ has to the title King. The first and fundamental right is one of natural birthright, for the man Christ is, in Person, God. By virtue of the Hypostatic Union of the humanity to the Second Person of the Trinity, Christ, as Man, has dominion over all creatures. The Pope continues, indicating a second right to this Kingship: "Not only has He this natural right, but He has an acquired right as well, for He is our Redeemer and has purchased His subjects with His Blood."¹⁸ Mary, in a lesser but proportionate way, shares in this regality for two reasons. First of all, she is the Mother of the King. This maternal office links her in an intimate, irrevocable, and womanly way to her Son, Christ the King. Cer-

¹⁷ Obviously we do not speak of the case where the queen rules by reason of the absence of a king, as, for example, in present day England.

¹⁸ Encyclical *Quas primas* of December 11, 1925.

tainly a loving Son would not deny to His mother a share in His rule. This right to the title of Queen corresponds to Christ's natural or fundamental right to be King, for Mary was predestined to the dignity of the Mother of God.

Mary's second title to Queenship, a title that corresponds to Christ's acquired right, comes from her close union with the redemptive work of her Son. She is the Mother of the Redeemer and is most closely linked with His passion and death. Her co-redemptive rôle, however, is closely united to her maternity, as was said above. Thus both of Mary's claims to the Queenship of the Universe correspond to and are subordinate to her Son's titles to Kingship.

It is certain, then, that Mary is Queen because she is the Mother of God. Pope Pius XII explicitly teaches this and quotes with approval the words of St. John Damascene: "When she became Mother of the Creator, she truly became Queen of every creature."¹⁰

Although Mary's title to Queenship is rooted in the divine maternity, the full exercise of her royal powers were deferred until, by a special privilege, she was assumed, body and soul, into heaven. This doctrine, so dear to Catholic hearts, was defined in our own day. Its connection with the divine maternity can be shown in two ways. First of all, the Assumption is intimately linked with the privilege of the Immaculate Conception, which, as we have already indicated, was bestowed on Mary that she might be a worthy mother of God. Since she was exempt from the general law of original sin, her body is also exempt from the general law of corruption of the grave, and she does not have to wait until the end of time for her body to share in the glory of eternal life.

A second reason can be given which shows the immediate connection of the Assumption with the divine maternity. Pope Pius XII in discussing the arguments advanced by scholastic theologians in favor of the Assumption writes: "Their first argument was always drawn from the filial love of Jesus Christ for His Mother, by which He Himself willed her assumption into heaven. They rest the strength of their proofs on the incom-

¹⁰ Pope Pius XII writes: "According to ancient tradition and the sacred liturgy the main principle on which the royal dignity of Mary rests is without doubt her Divine Motherhood." Encyclical *Ad Caeli Reginam* of October 11, 1954. The words of St. John Damascene are taken from *De fide orthodoxa*, I. IV, c. 14.

parable dignity of the divine motherhood and all the other privileges which flow from it."²⁰

MOTHER OF MEN

It is obvious that the Blessed Virgin Mary is not our mother in the same way as she is the Mother of Jesus, but these two titles of motherhood are closely linked. Mary was the mother of Jesus by giving Him a human nature. We do not receive our human nature or human life from her, but we are her adopted sons receiving from her in some sense our supernatural life. We should not think of this adoption as a merely external, juridical adoption (as it is in human affairs); for she truly gives birth to us, since she is, in some sense, a true cause of our supernatural life. What, then, is the basis of Mary's spiritual maternity?

The theologians tell us that Mary conceived us, in consenting to be the Mother of the Redeemer. Here again the divine motherhood is the basis of the privilege. But what does this consent involve? Christ, as we know, came into the world to give supernatural and divine life to us. He came as the head of the human race (Eph. 4:5), the first born of many brethren (Rom. 8:29). Mary, with a heart inflamed with love toward us, in the very fact that she consented to become the mother of Christ, consented also to communicate supernatural life and grace to us.

The Incarnation was a kind of spiritual marriage between the Word of God and the human race, regenerating and elevating human nature to a divine life. Mary, at the Annunciation, the time when she conceived Christ, gave consent, in the name of the whole human race to these spiritual nuptials.²¹ Christ is the head of the human race, which is His mystical body (Rom 12:5). In conceiving Christ, she conceived also His entire body—physical and mystical.

Mary, then, conceived us at Nazareth, but she gave birth to the redeemed human race at Calvary by her rôle in the redemption. She brought forth Christ without sorrow or pain; at our spiritual birth she could say: "Attend and see if there be any sorrow like to my sorrow" (Lamentations 1:12). At Calvary too, the motherhood of all men essentially begun at Nazareth was proclaimed by her Son from the Cross: "Woman, behold thy son: Behold thy mother" (John 19:26, 27). Since our birthday on

²⁰ Apostolic Constitution *Munificentissimus Deus* of November 1, 1950, dogmatically defining the doctrine of the Assumption.

²¹ Cf. *Summam Theologiae*, IIIa, q. 30, art. 1.

Calvary, she has shown herself a true mother by interceding for us, and caring for us with a maternal heart.

This prerogative of spiritual maternity is, it seems, the most "practical" gift as far as we are concerned. It gives us a great motive for love and trust, for she will love us maternally and will intercede for us with her Divine Son, Who shows Himself so generous to His mother. She became the Mother of the Redeemer, and since the Redemption is the greatest mercy that can be shown to mankind in his fallen state, Mary was predestined because of mercy. Her life is to *show mercy to man*. She will never fail in this work.

ANIMA CHRISTI

Make me a saint, Thou holy Soul of Christ
Save me, Thou sacred Body of Christ

Fill me to the brim, Thou precious Blood of Christ
Wash me clean, Thou purest Water from the Side of Christ

Heal me Thou Sweat so full of strength from the Face of Christ
Comfort me, Thou loving Passion of Christ.

O good Jesus, keep watch over me
Hide me within your wounds
Let me not depart from Thee
Defend me from the evil foe.

At the hour of my death do Thou call to me
Charge me to come to Thee, Place me next to Thee
So that with your Angels and Archangels I may praise Thee
Through an infinite age of ages.

Amen.

Translated from the Libellus Precum by Adrian M. Wade, O.P.

THE SPIRITS OF CHRISTMAS

REGINALD PETERSON, O.P.



HE ANGELS were among the first to celebrate Christmas. St. Luke in sketching for us the scene of the Saviour's birth mentions that a host of the heavenly army were among those who heralded the glory of the Word made Flesh.

And behold an angel of the Lord stood by them, and the brightness of God shone round them; and they feared with a great fear. And the Angel said to them, fear not; for behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David . . . And suddenly there was with the angel a multitude of the heavenly army praising God and saying; Glory to God in the Highest, and on earth peace to men of good will (St. Luke, 2; 9-14).

In reading this ever-familiar Gospel story, a simple question suggests itself. Why were the angels chosen to announce the joyous message of the first Christmas? Many answers might be given. The night of the Divine Infant's birth was certainly a time of contrasts. Since heaven had come to earth, it was not strange that angels should speak to men. In reality, there is only one adequate reason to explain the angels' presence. God willed it. From all eternity Divine Providence had decreed that representatives from the celestial court should add the finishing touch, as it were, to the Christmas scene. Yet if we pause long enough to consider who the angels were and to recall something of their history, their presence in the Christmas Gospel becomes ever more meaningful.

Page after page in both the New and the Old Testament gives testimony to the existence of angels, a testimony stamped with the seal of divine infallibility. These angelic messengers were the heavenly witnesses to the pivotal events upon which man's history was to turn. Angels were present when man and his sons forfeited paradise and passed into a world of death; angels were present when the Son of Man conquered death and re-opened the doors of Paradise. Some of the messengers of the Almighty are known to us by name. We read of Raphael in the

book of Tobias. Gabriel makes himself known during his appearance to Zachary. In the Apocalypse Michael is hailed as the conqueror of Satan and his legions. But even though we have a somewhat extensive knowledge of the angels, if it were not for revelation we could know nothing for certain about them. Unaided, man's mind is not capable of proving even their existence. From the order within the universe, we might make a conjecture about angelic creatures, but we would never have certainty about them.

There is, as it were, a ladder of perfection reaching from the lowest forms of inanimate objects to the Supreme Creator who is life's source. Each rung on the ladder has its own characteristics. Experience provides daily proof of the existence of the lifeless world of stones and stars, of the living world of plants and the sentient world of animals. Experience also tells us of the existence of man, who alone of all earthly creatures can think, and love that about which he has thought. Using this experience as a starting point, a keen mind can come to a knowledge of One who is the Creator, of One who first set all things in motion and is the cause of the harmony and goodness within the world. Yet if we were following the rungs of perfection we would seem to skip a step if we placed God immediately above man. Our gradual ascent would seem to jolt forward too quickly. We might well infer, then, that there must be some creatures more perfect than man and yet lacking in the infinite perfection of God. Our inference, however tentative, would be a good guess, but still not a substantiated fact. It is only by reading the inspired word of Scripture that we are assured our speculation is correct and that creatures exist who are mid-way, as it were, in the scale of perfection between man and God. They are what we call the angels.

ANGELS AND THEIR ACTIVITIES

The hosts of heaven are frequently portrayed in Christian art as winged creatures clad in sparkling white garments and crowned with a halo. Artists thus attempt to portray in symbols some of the characteristics of the angelic army. Wings represent the swiftness of their actions. The white garment is a sign of their purity, and the halo, of their holiness and closeness to God. Yet to draw a true picture of an angel would be impossible. Even to describe one is very difficult since our knowledge is often more negative than positive. Perhaps the best description is found in the simple words of the Catechism.

"Angels are bodiless spirits made to adore and enjoy God in heaven."

At times angels appear to men in bodily form, but the body is not part of their make-up. They have a somewhat similar relationship to a body as man has to an overcoat. The overcoat is not part of man, but rather he uses it here and now if it serves his purpose. Similarly an angel can "put on" a body if it is an aid in the task he is performing. Thus the angels on the first Christmas night appeared in bodily form so that they might be seen by the shepherds. The bodily appearance was utilized by the angels, but it does not belong to their natural endowment. The lack of a body no more hampers the activity of angels than the lack of wings can be said to impede the actions of men. Man was not meant to fly as a bird, so nature did not provide him with wings. Angels were not meant to act as men so nature did not equip them with bodies.

Angelic life is devoted to the double activity of thinking and loving. Under both aspects there is a wide variance between angels and men. Man's thinking process has as its point of departure the five senses. At the same time it is true that human intelligence can rise far above sense knowledge. But even though man's mind enables him to have his head in the clouds, man as man must always have his feet firmly planted on the ground. We can think, for example, of the abstract concept of goodness only because at some time we have seen a good person or witnessed a good action. All of our natural knowledge must ultimately come to us through our senses.

For man to understand anything fully, he must consider in turn all of its various aspects and then unite them in one picture like threads in a tapestry. What an elaborate process we must go through to describe a simple thing like a match. We might say that it is made of wood and phosphorus, and other chemicals; that it is of a certain size and shape; that it ignites when struck, etc. We must have a multiplicity of ideas for even an inadequate description.

The angelic intellect does not operate in this fashion. An angel is brilliant from the moment of his creation. At the first instant of his existence, God enriches his mind with a wealth of ideas. For the angels there is no laborious process of learning. Great knowledge is a natural endowment. In a single concept the angel perfectly understands things which we know only with serious difficulty and after a long period of time. Angels are like

people in a skyscraper who in one glance can see a whole city. We are like those on the ground who must discover the city building by building.

Angelic love is also far superior to our own. Human love can prove to be all too fickle. Someone may be our closest friend today and our enemy tomorrow. Even in loving an object as supremely good as God Himself, our devotion is wavering. We tell Our Divine Lord in confession that we love Him and will offend Him no more, and then set aside our promises of fidelity to become sinners once again. God's goodness is quickly forgotten. Angelic love, on the other hand, has a certain permanence about it. Once given it can never be retracted. This perfection in the love of the angels is a consequence of the excellence of angelic knowledge. An Angel has a thorough understanding of the object toward which his love is directed. He can never be deceived about the goodness and therefore the loveliness of that object. Once having chosen to love something, an angel is confirmed in that choice for ever.

By the exalted manner in which these celestial spirits are able to know and to love, they help to fulfill God's purpose in creation. The angels like all else in the universe were made to reflect the glory of God. No one created thing could ever mirror God's infinite majesty. Therefore God made many things in varying degrees of perfection so that by their variety and harmony they might make manifest, however inadequately, the wonder of Divine Goodness. The perfection of the angels suits them well for the position and tasks which God has designed for them. They form part of the heavenly household who, without ceasing, praise and adore the Almighty. They also act as messengers of the Most High in His dealings with men. The angels, by the loftiness of their perfections, show forth the glory of God in a striking manner. If angels have been blessed with such wondrous gifts, what must be the power and wisdom of Him who is their cause?

ANGELIC HISTORY

Angels trace their history to the first moment of time. According to the teachings of St. Thomas and many of the Fathers, angels came into being at the same instant as the rest of creation. From the very beginning of their existence they were endowed with the gift of Divine Grace by which they were constituted in the special friendship of God. By cooperating with this Grace they were to earn the reward of an eternal life of hap-

piness with God, a life which even for them was supernatural. Angels did not have a lifetime of successive days and years in which to merit reward or punishment. They were given but one action in which to show whether they accepted or rejected God's plan for them. For the good angels, this action was one of love uniting them forever with the all-lovable God. For the demons, the action was one of rejection. Pride coupled with envy was the sin which ensnared Satan and his legions. In a word, the devils desired to be like God. They did not wish to have a divine nature, for they realized that this was impossible for them. What they wanted was the complete happiness that God had offered to them, but without being dependent upon God for its attainment. They wanted heaven, but not at the price of being servants of God. As a result of pride, Satan and his cohorts held in envious contempt all those who had remained faithful to God and had been enriched by His blessings.¹

The demons, as we have said, were not given a second chance. They could not plead ignorance of the malice of what they had done or a misinterpretation of the rôle Divine Providence had chosen for them. Their knowledge clearly embraced the full meaning of their action and stamped their refusal with indelible deliberateness. They made their decision and it was irrevocable. Having rejected God's plan, they must for all eternity pay the penalty of their action in the infernal regions of Hell. Henceforward, Satan and his followers would live a life of hatred for their Creator. This hatred would finally boil over into the Garden of Eden. Satan, jealous as he was of humanity did not rest until he had infected our first parents with the contagion of sin.

ANGELS AND THE NATIVITY

During the centuries which marked man's long passage from Eden to Bethlehem, nations and epochs crumbled into history. Through all this time man was a creature "aided by angels, hindered by devils, destined for heaven, in peril of hell."² Finally in the fullness of time God took compassion upon the utter misery

¹ Although it is not a matter of Faith, many theologians hold that one of the reasons for Lucifer's refusal to serve God was the knowledge that one day Almighty God would become man. How inferior humanity was to the angelic nature! Satan would never subject himself to serve one who was man, even though that man were at the same time God.

² *Theology and Sanity*, F. J. Sheed, Sheed and Ward, New York, 1946, p. 8.

of men and sent His only Son into the world as its Saviour. *And the Word was made flesh and dwelt amongst us.*

The birth of the Divine Infant was in appearance a humble one, and yet in reality all creation worshipped at His crib. A cave provided His shelter and a star announced His coming. The plant kingdom provided straw for His rude cradle. An ass and an ox paid the homage of brute animals. And how well humanity was represented. There was Mary, the purest of virgins; Joseph the model of obedience; the shepherds, simple, humble, and docile to the will of God. Finally there were the angels, so exalted in the hierarchy of perfection. Their presence was also needed at the Christmas scene in order that creation's tribute to the Lord of the universe might be complete.

Another reason for the fittingness of angelic witness to the Nativity stems from the circumstances surrounding the sin of our first parents. Satan, who had been perhaps the greatest of the angels, was instrumental in bringing about the fall of man. His influence in the Garden of Eden might be explained by quoting the simple adage, "misery loves company." Not satisfied with his own ruin, he was permitted by God to attempt the ruin of humanity. And what a tragic victory he won! The prize offered to Adam and Eve for eating the forbidden fruit was the fool's gold of an empty dream which the demons knew to be impossible. Satan had sinned in trying to be as God. Why should not man be induced to do in like manner. *Genesis* recounts for us Satan's taunt:

"... your eyes shall be opened and you shall be as Gods" (Gen. 3:5).

Since it had been an angel who had lied to man in tempting him to become as God, was it not fitting that by the message of an angel man should learn the staggering truth that God had become Man? A fallen angel had sounded man's death knell of sin and the loss of Grace, why should not the heralding of a faithful angel ring out the joyous message of new life and the promise of salvation?

In the Garden of Eden the Demon enticed our first parents to betray God's friendship and to become subjects of the Kingdom of Darkness. Henceforth men, following the example of Satan would bellow the theme, "I will not serve." Pride would urge them to seek an independence from God that could only terminate in slavery. Envy would henceforth impel them to hatred of all who remained faithful to Divine Commands.

At Bethlehem the angels were again present as models, but this time the world was given an opportunity to see the other side of the coin. Angelic spirits who by their nature far surpassed humanity now came to adore and pay homage to the God made Man. The faithful angels saw no stumbling block in the mystery of humanity exalted to divinity. Rather they bowed in reverence to this act of Divine wisdom and omnipotence and filled the skies with their hymns of praise. There was no envy of man but only rejoicing that earth had at last received its promised Redeemer. An angel had been for Adam a protagonist to evil and a messenger of wrath. The angels of Bethlehem were for Adam's offspring models of humility and charity and messengers of love and peace.

The joyous message of Christmas could have been committed to none better than the angels. Ever since God had chosen the Israelites as His favored people, He had made known His will to them in various manners. Oftentimes He had spoken to them through the patriarchs and prophets. Men had pondered longingly over the wondrous descriptions of Messianic days. But now when the event was at hand, God decreed that the most significant announcement in the history of creation should be proclaimed by more than a prophet or sage. Heaven itself would make known that the fullness of time had come and would tell the world that, "This day there is born to you a Saviour who is Christ the Lord."

The Christmas tableau itself gives still further evidence to justify the presence of the angels at the Nativity. The circumstances which surrounded the birth of Our Divine Lord might at first glance seem a little disappointing. A manger was a poor throne for the King of kings. Ignorant shepherds were odd companions for Incarnate Wisdom. The tender love of Mary and the silent strength of Joseph lent a certain warmth to the crib scene, but even they did not give it any mark of the divine. It was the presence of the angels which added to the Christmas picture a touch of celestial majesty and splendor. Angels were created to show forth the glory of God and to sing a never-ending canticle of praise before the face of the Most High. At Bethlehem, the angels were merely fulfilling their office. They had come to sing a lullaby of Glory to the Divine Infant. The angels who formed the choir of the first Christmas night were but serving at the court of Him who was their King.

If the King of Angels was present at Bethlehem, so also was their Queen. Mary, considered as a mere human being, was in-

ferior to any of the angelic host. In the order of Grace, however, she far surpassed them. Mary was God's most perfect jewel intended by Him from all eternity to be the most resplendent of His creatures. No greater privilege could ever be bestowed upon anyone than to be the Mother of the Son of God. For the singular rôle which Mary was to play in the redemption of mankind, Almighty God prepared her well. The endless riches of divine grace were allowed to flow into her soul and to reach a degree of perfection never before or since attained by a mere creature. In the very words of an angel, Mary was "full of grace." Our Blessed Lady was to recoup the losses sustained in the Garden of Eden. Satan had spoken to Eve and the demons witnessed the birth of death. Gabriel had spoken to the New Eve and now at Bethlehem the angels witnessed the birth of Eternal Life. Well might the Hosts of Heaven pay homage to Mary. Nature had made her less than the angels, but by the grace of God she was their queen.

Yet reverence for the Most Holy Mother and the Divine Child was not the only concern of the heavenly messengers on the first Christmas night. They were also exemplifying another special task committed to them from on High. God knew that man in his journey on earth would find it difficult to remain on the path of virtue. Divine Providence therefore, provided that heavenly guardians and protectors should be assigned to men. It would be the work of the angels to guide their charges along the narrow road that leads to God. We see this commission characterized in a striking way at the Nativity. Having been instructed by angels as to where they might find their Savior, the shepherds were immediately brought into the presence of God Himself.

MEN AND ANGELS

There is one final reason which may be given for the angelic appearance at the Nativity. By a comparison between the angels' appreciation of the Incarnation and that of man, God's boundless love for the human race is vividly brought into focus.

The brilliance of angelic intelligence quickly grasped the significance of the Mystery of the Incarnate Word. The angels perceived the paradox of an Infant who had been born in time and yet was eternal; of a Babe who was helpless in His Mother's arms and yet possessed Divine Omnipotence. They understood that only love could explain why the Son of God had become the

Son of Man. The shabbiness of the surroundings were no scandal to the angels for they knew that this humble beginning was a fitting introduction to the life of a Suffering Messiah. They appreciated the infinite value of all the actions of this new-born High Priest whose holocaust would one day expiate for all the sins of men. The angels also foresaw that only acceptance of Christ would provide man with the key to unlock the chains of Satan's slavery. And how well the angels must have appreciated the beauty and richness of the doctrines of the Incarnate Word, for even from the manger the Christ Child taught eloquently of humility, love, and obedience. The angels also knew the need of rendering service to the God-Man. At Bethlehem as in the solitude of the desert and in the Garden of Gethsemane, they ministered to Him.

And what of the love of these faithful angels? The angelic will was always in perfect accord with the Will of God for the angels loved what God loved. God the Father cherished His Only-Begotten Son with a perfect and eternal love. Angelic love for the Incarnate Word could never attain to this divine quality, yet it reached a degree of intensity by which it became a shadow, however faint, of the Paternal love of God the Father. The union of love between Christ and the angels was pure and perfect and unending.

But the angels were merely the witnesses to the Incarnation. Man alone was the recipient of this infinite act of divine mercy. Nevertheless, man's appreciation of the mystery of the God made Man was far less exalted than that of heaven's hosts. Many men found no room in their homes or their hearts for Him who was their Redeemer. Even the loyalty of many who accepted Christ was often weak and wavering. One day they would sing hosannas of praise and a few days later clamor for crucifixion. Men knew all too well the ruin which resulted from loss of God yet they foolishly cast aside as worthless Him alone who could bring true happiness. Man would even go so far as to evaluate the Lord of creation at thirty pieces of silver.

Human love for the Divine Savior was equally as tarnished as human knowledge concerning Him. Even the chosen ones who had pledged their lives in defense of the Master saw their loyalty grow cold at the foot of the cross. And the crowning point of man's indifference toward Christ was the misunderstanding of His doctrine and the disregard of His laws. We need cite but two examples. Our Blessed Lord promised that He would give His

own Body and Blood as spiritual nourishment. Men replied:

"This saying is hard and who can hear it!" (John 6:61).

Even at the Last Supper when a new doctrine of love overflowed from the fullness of His Sacred Heart, dissention over rank broke out among the most intimate friends of the Redeemer.

Equal to angelic knowledge and love of the Incarnate Word was man's misunderstanding, indifference, and neglect. Yet Christ the Savior did not come to the angels, but chose rather to dwell among men. One reason alone can explain such a choice, Love.

"God so loved the world, as to give His Only-Begotten Son" (John 3:15).

In pointing out to us the Divine love which brought about the First Christmas, the angels also remind us that infinite love demands infinite gratitude. Man is invited, as it were, to join with the Hosts of heaven in an everlasting hymn of Glory to the Most High.

THE ANGELS' MESSAGE

Today as on the night when a heavenly brilliance rent the darkness which cloaked Bethlehem's hills, angels are an inseparable part of the Christmas scene. St. Luke has given them a place of prominence and succeeding generations should do no less. Each reading of the Gospel's account of the Nativity should add new freshness and vitality to the angelic message. The celestial choir tells us over and over again, "A Saviour is born into the world."

The Spirits of Christmas lead us to Christ, they show forth His majesty and splendor, yet humbly tell us of God's great love for men. They act as our models in accepting and treasuring the incomparable Mystery of the Incarnation. They encourage us in our devotion to the Queen of angels and of men. They remind us of our unending debt of gratitude to the Infant who is God.

On each feast of the Nativity the angelic choir is present once again to lead men to the crib. In the closing verses of St. Luke's narrative we read the reward of those who pay heed to heaven's messengers.

"... they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken concerning the Child. . . . And [they] returned glorifying and praising God."

ARS GRATIA DEI

BEDE DENNIS, O.P.



THE YEAR 1955 marks the 500th anniversary of the death of the Dominican Friar, Guido da Vicchio, popularly known as Fra Angelico, the "Blessed." To celebrate the occasion, the Vatican sponsored a special exhibition of his paintings gathered from museums all over the world, at the opening of which, Pope Pius XII delivered an address entitled, "The Art of Fra Angelico: Window into Heaven" which was reported in *Observatore Romano*, April 21, 1955. The pope pointed out at this time how Fra Angelico raised his art to the dignity almost of a minister of God. What this means in terms of his life and work can in large measure be explained by the fulfillment of his Dominican vocation. As a Dominican, living today, studies his works he can realize that they do not reflect a dead and pointless tradition, but rather a *living ideal*, the ideal of St. Dominic expressed in art works so great in their lasting beauty, that they have won the admiration of critics through the ages and are even now the center of renewed study and artistic criticism.

"In the case of Fra Angelico, more truly than of any other painter, the artist and the man are one."¹ This judgment of a prominent art critic leads us naturally to an inquiry into the highlights of the history of this friar-painter.

Not much is known of Fra Angelico's early life. He was born in 1387 at Vicchio, a small town guarding the approaches of the valley leading to Florence. Famous for its natural beauty, it was here in his formative years that the future artist learned to appreciate beauty. He entered the Dominican Priory at Fiesole with his brother, Benedetto, was professed a year later in 1408, and with the exception of a short interruption, spent the first 18 years of his religious life here. Quickly developing his artistic skills, he gained sufficient reputation to be invited to help decorate the Priory and church of San Marco in Florence, where he worked for nine years, completing with his assistants some seventy frescoes. Called to Rome at the command of Pope Eugenius IV, he painted frescoes in two chapels for Eugene

¹ Pope Hennessy, John, *Fra Angelico*, 1952. Phaidon Press Ltd., London.

and his successor, Pope Nicholas V. Legend has it that this latter Pope offered him the Archbishopric of Florence, but he declined the honor, offering instead the name of his friend, St. Antoninus. He was elected Prior of S. Dominico in Fiesole, and after serving three years in this position, returned to Rome where he died in 1455.

The chief source for the life of Fra Angelico is the work of G. Vasari, *Vite dei piu eccell. Pittori*. This biographer gathered most of his material from one Fra Eustachio who had received the habit from the hands of Savonarola and still remembered the tales about the artist. He told Vasari the legends surrounding the friar, and it is these pious tales which have drawn the scorn and ridicule of some critics of the history of art. Pope Pius XII mentions these tales in his address and regrets that they have distorted somewhat the true character of Fra Angelico.² We are told, for instance, that the saintly artist never retouched his paintings once they were completed, believing them thus to be the will of God; that he always painted while on his knees, and that many of his works were the result of an inspiration produced in an ecstatic trance. The critics find quite rightly a discrepancy between the evidence of the works themselves which show a very definite and carefully planned design and these legends which are perhaps poorly phrased.

But to question the validity of these statements is not to question the validity of the influence of Fra Angelico's deep religious spirit upon his art. The evidence that Fra Angelico was a hard and systematic worker, using all of the human techniques involved in the expression of art, does not destroy the efficacy of this influence. Inspiration does not at all involve a suspension of the natural faculties of man. Besides knowing from his biographers that he was a deeply religious man, we also know from an examination of his works that this spirit was transmitted through the artistic medium of his works. The extent of this influence will be shown in the further development of this paper.

We are indebted to Vasari for other details in the life of Fra Angelico which give us further evidence of his Dominican character. Although never receiving the honor of being canonized, yet he was saintly in his life and character, a lover of perfection, a follower of the high ideals of his Order. The convents at Florence and Fiesole where, it will be remembered, he spent most of his life, were rich in the traditions of Dominican saints and blessed who had lived there,

² "The Art of Fra Angelico: Window into Heaven," reprinted in *The Pope Speaks*, Summer, 1955, p. 127.

among whom were his friend and fellow novice, St. Antoninus, and his Prior at Fiesole, Blessed Lorenzo Ripafratta.

But a more important influence on his life, if not so immediate, was the reform movement then underway within the Dominican Order—a movement initiated by Blessed Raymond of Capua and sustained by Blessed John Dominic who was the Master General of the Order during the formative years of the artist. We do not know if the two ever met, yet the influence of John Dominic's reform policies upon Fra Angelico are an undisputed historical fact.

It is especially important to note the *direction* of this reform, which was away from the humanistic excesses of the early Renaissance. Niccolo Niccoli was even then sending his messengers over sea and land in the search for old manuscripts of the Greek classics. Enthusiasm among the youth of Florence was beginning to show a dark tendency in the imitation of pagan vices. The works of Blessed John, *Lucula Noctis* and *Trattato della santa carita* soon appeared as defenses of traditional spirituality against the onslaughts of the humanists.

"Let the Christian cultivate the earth rather than study heathen books; let him read not the poetry of antiquity but 'the Holy Writ, in which the Lord has laid out the true poetry of wisdom, the true eloquence of the spirit of truth.' Let those who have charge of the young remember that Christ is our only guide to happiness . . . our father, our leader, our light, our food, our redemption, our way, our truth, our life; let them recall that 'as the years of tender youth flow by, the soft wax may take on any form. Stamp on it the impress not of Narcissus, Myrrha, Phaedra, or Ganymede, but of the crucified Christ and the Saints.' Let them above all, propagate the faith, through which the Christian is permitted year by year to warm his frozen mind before the crib."³

The battle lines were forming, and if the issue was one of theology, love of Christian truths and practice of Christian virtues versus the "new learning," there can be no doubt which side Fra Angelico chose. One has but to study his works.

Like all true Dominicans, following the example of their holy founder, Fra Angelico was wholly absorbed in the contemplation of the basic Christian truths. We have seen that his was a full Dominican training, formed through the earlier years by monastic and community discipline, a contemplation, the fruit of which he was to give to others through the medium of his art. A quick survey of his works proves this. There is hardly a major episode in the life of Jesus and

³ Quoted in *Fra Angelico* by John Pope-Hennessy.

Mary that is not the subject matter for at least one of his paintings. The Crucifixion, Transfiguration, Resurrection of Our Lord, His Agony, Temptation, Baptism and Passion; scenes showing Him preaching on the Mount, being taken from the Cross, the flight into Egypt, the massacre of the Holy Innocents, His teaching in the temple; taken together they form a mosaic portraying the New Testament story. The fifteen mysteries of the Rosary are represented; the Annunciation, Nativity, and Mary's triumphant crowning especially reflect the Dominican friar's great devotion to Mary. The mysteries of Our Lady are the material for many of his most popular and oft-repeated works.

To complete the general catalogue there are the portraits of the saints and the narrative panels depicting episodes in the lives of St. Nicholas, St. Stephen, St. Lawrence and, among his better works, Saints Cosmos and Damian. These portraits have been reproduced many times, but one must remember that often they are taken from paintings in which the saint in question is serving a particular function in the whole of the painting. Consequently, the full appreciation of the attitude and gesture of the saint can be gained only by viewing the picture as a whole. For Fra Angelico, the saints served to highlight some major episode in the life of Jesus or Mary. St. Dominic and St. Thomas Aquinas are shown for instance in the *Crucifixion with Saints* at San Marco as wholly absorbed in the sufferings of Our Saviour. Besides the portraits of Saint Dominic himself, St. Thomas Aquinas and St. Peter Martyr are among the Dominican saints most frequently seen grouped around the mysteries of Jesus and Mary

It is not the subject matter of his paintings that sets Fra Angelico above and apart from both his contemporaries and later painters. Nor is it his entire preoccupation with religious subjects which makes him uniquely an ideal Dominican. We must remember that Fra Angelico lived at the beginning of the Renaissance when artists were still painting primarily religious subjects. He did not fall in line, however, with those contemporary artists who were rebelling against older traditions. Consequently, the Dominican friar and his works have been the object of scorn by certain critics who in comparatively recent times have unleashed an attack against medievalism in all its forms and have tried to glorify the Renaissance. These critics have painted a false picture of man's emancipation from the dark and despotic rule of the Church, an emancipation ending in the defiant cry of art for art's sake. To the supposed ignorance of nature and reality which was the unhappy

lot of the schoolmen and theo-centered medieval culture, they have contrasted the discovery of man's noble place in the universe effected by the rebels. Naturally, the critics of this school were led by their bias to overlook almost completely Fra Angelico's importance and certainly to misjudge both his purpose and method. Fortunately, the excesses of this school of criticism are currently causing it to lose ground and there are signs of a new awareness of the greatness of the Dominican friar.

In terms of development of style, there is no denying that Fra Angelico was a reactionary. He was uninterested in the visual techniques achieved by his famous contemporaries save where these could serve his greater purpose. One critic has called him a classical medievalist, contrasting this term with the more complicated and ornate Gothic style.⁴ He looked backward for his artistic medium, and if there is one characteristic note on which all critics seem to agree in discussing his works and style, it is that he was strikingly single-minded, direct, and alone among his contemporaries.

What then was the purpose which quietly energized his life and set him apart? What else but the purpose of every Dominican—the giving to others the fruit of his contemplation. His paintings have this one aim and only this aim. Fra Angelico realized better than his imitators that the theme of Christian art is the theme of prayer.

A very revealing testimony to the angelic brother's inner spirit is the great difference seen between his work and those of his imitators. The profound purpose and abstract quality of his work seems not to have been understood by anyone during his lifetime. He had no genuine descendants; he started no tradition nor finished any; he stands alone with his profound inner vision shining through his work with the quiet confidence of his holiness.

Nowhere is this more clearly demonstrated than in the paintings in the cells of the Monastery of San Marco. One critic warns that "those who know the frescoes in the cells upstairs only from photographs miss their essential character . . . The cursory examination of the frescoes which we make as we walk from cell to cell today is the exact opposite of the use for which they were designed."⁵ The "exact opposite" of a cursory examination is one that is absorbing and meditative. The paintings in these cells are on the window wall opposite the door so that the friar in his cell had two openings—one to the physical world through his door and the other to the spiritual

⁴ Muratoff, Paul, *Fra Angelico*, 1930.

⁵ *Op. cit.*, Pope-Hennessy.

world through contemplation of the painting. Thus we see that even in the arrangement of the paintings Fra Angelico had his aim of teaching the truths of faith in mind.

These paintings are distinctive for their stark simplicity. The figures are like sculptured groups—restrained and motionless. There is nothing to distract the viewer in the designs which were “to be filled out by the religious imagination of the onlooker.” There is a “minimum of incident,” and what spectators there are in the paintings are either participants in the drama or are rapt themselves in the vision of the whole. In one of the more famous of these, *St. Dominic at the Feet of the Crucified Christ*, we see the saint absorbed in singular attention upon the mystery before him, thus symbolizing the mystical participation of the members of his Order in the drama. In this phase of his work Fra Angelico is the mystic enriching the lives of his brethren by providing means for the development of this inner life.

This is not the case with his other paintings in the churches open for public view. Here we see Fra Angelico the preacher, using his full artistic personality to communicate and encourage, to point out and instruct, to compassionate and warn. These are the glorious paintings of the Crowning of the Virgin, of the lives of the saints, of the full panorama of the Lamentation at the foot of the Cross, or the Last Judgment. The vision is broader, more inclusive, although the style is the same. Here too the viewer is invited to stop and meditate, to learn. Often this purpose is obviously effected by a figure which is looking directly at the viewer, motioning him to look up at the scene as he points with a proclaiming gesture. Our attention is extensive rather than intensive as we are attracted to one group of saints, then to the main figures back again to another detail which in turn leads us again to the focal point of interest.

Fra Angelico, the preacher, makes use of other techniques to attract and inspire. He decorates the sides of panels and triptychs with angels or figures of saints, he fills in the background of some of his paintings with landscapes of the Tuscan countryside. His paintings in Rome have figures of famous contemporaries, Popes and other prominent churchmen. He heightens the narrative, for instance, of the martyrdom of Sts. Cosmas and Damian by showing passion in the faces of the participants or in their gestures. There is a popular opinion (due partly perhaps from the impression gained by some very poor reproductions) that Fra Angelico is insipid and “bloodless” in his work. This can never be affirmed after a closer study of the details of these paintings. Here is real passion, but always under the

control of reason, always pointing to something higher, yet nevertheless lifelike and vibrant.

These added attractions however, are never for their own sake. They always contribute to the whole message in the painting. It is the unity and harmony of his works which account in large measure for their greatness. Trained as he was in scholastic disciplines, he could distinguish the essential from the accidental and work out the proper relations between the parts of his composition and the whole desired effect.

The vision Fra Angelico gives us is the same as all true Dominicans give—the good news of the Gospel stories, the ideal of peace and harmony gained on this earth by a right ordering of earthly elements and, finally, at certain moments, a glimpse into the very reward that is awaiting us. A study of his works gives us hope and encouragement, for his struggle was the same as ours, nor is it absent from his works. He gives us simply, directly and sincerely, as do all great contemplatives, the weapons which he learned how to use through the Dominican disciplines and which are the heritage of all Christians.

THE RECITATION OF OFFICE (*according to Ephesians 5:18-20*)

source . . . "be ye filled with the Holy Spirit

the external act . . . "speaking to yourselves in psalms and hymns and spiritual canticles

its internal echo . . . "singing and making melody in your hearts to the Lord

motive . . . "giving thanks always for all things

mediator . . . "in the name of our Lord Jesus Christ

goal and object of the act . . . "to God and the Father."

THE VICTORY WHICH OVERCOMETH THE WORLD

BONAVENTURE M. SCHEPERS, O.P.



TIME: a late summer afternoon of the year 63 A.D. Place: a small house in a secluded quarter of the teeming metropolis of Rome. In the rear of the house, a low-ceilinged, cell-like room, bare save for the narrow writing bench and squat stool whereon sits a gnarled, bent old man. His back is towards the single aperture in the opposite wall. A crude pen rests idly upon the parchment lying on the surface before him. Through the window a thin beam of warm sunlight streams and slants crosswise over the old man's shoulder, stopped by the table-top, pen, and half-filled sheet of parchment.

Now the man seizes his pen and works with passionate earnestness for several minutes without pausing. Again he puts it aside, folds his weathered hands together upon the table-top, and lifts his head in serene entreaty. His gaze seems to pierce ceiling and sky, and penetrate unconfined to a place whose beauty frees him from the squalor all around. The Apostle Paul, "prisoner of Christ Jesus for the sake of the . . . Gentiles," fixes his mind's eye upon his envisioned Savior, "foundation of the apostles and prophets and chief cornerstone," and then he writes once more with sure stroke: "For by grace you have been saved *through faith*; and that not from yourselves, for *it is the gift of God*" (Eph. 2:9).

PAUL'S INSPIRATION — OUR FAITH

When the Apostle Paul wrote what we now recognize as the word of God, he may not have been so consciously aware of the divine inspiration as such an imaginative portrayal would indicate. Yet the hesitancy and prayerfulness which are part of this picture are signs which help us understand the problem of man's communion with God by knowledge. St. Paul's was a problem of judgment. What, at this particular moment, did God want him to tell in writing about faith? The solution was easy and infallible. God merely asked that he keep his mind turned toward the divine light, that he be docile to the breath of the Holy Ghost, and then write *in his own way* the revelation transmitted to him, "that mystery which in other ages was not known to the sons of men, as now it has been revealed to his holy apostles and prophets in the Spirit" (Eph. 3:5).

Today, readers of St. Paul's words face a problem of similar proportions, but it is a problem of *interpretation*. When he writes that faith is a gift of God, what does he signify? *How* is faith a divine gift? The solution of such a question must, of course, depend upon an authentic exposition of the inspired text. But this is easy and infallible too. Catholic theology, one of whose functions is to place the articles of faith in full view, can and does furnish a sufficient exposition. She affirms that faith is God's gift because He, and He alone, is capable of bringing the truths of faith to man's attention; and because only God can provide the necessary impetus which move a man to say, "I believe"; finally, because faith is His to adorn and perfect to that degree which makes it reach the threshold of vision.

FAITH OF THE TRUTH

To say that only God is able to bring the truths of faith to our attention, indeed, to speak at all of the "truths of faith," may seem to be an unjustified gloss upon St. Paul's thought, for this statement presupposes that between faith and truth there is real connection. Now admittedly within the Apostle's own writing, ample proof may be found to show that faith and truth are inseparable, or, in other words, that the faith he speaks of is a *dogmatic* faith;¹ but the role of the faith in the life of a Christian may serve equally as a convincing argument.

If the soul of a believing Christian be imagined as a ship seeking a far-off port, faith may well be designated by the wheel on the captain's bridge. Deep below in the bowels of the ship the engines throb and the propellor shaft spins. The vessel's prow slices cleanly each oncoming wave. All seems to be in perfect order; but if the wheel on the bridge is pointing the bow in a wrong direction, if the course is not just right, all the power of the engines, every thrust of the propeller is so much wasted energy.

So in human life, a man who is prepared by a good will to steer a course with the utmost sincerity, but whose *mind* does not tell him where to go, wastes all his sincerity. Here precisely

¹ E.g., I Cor. 13: 12-13, "We see now through a mirror in an obscure manner, but then face to face. Now I *know* in part, but then I shall know even as I have been known. So there abide *faith*, hope, and charity." The intellectual sight and knowledge spoken of here by St. Paul, which terminates in divine truth as its object, can only refer to faith. Hope and charity are not operations of the mind, but acts of the will. See also II Cor. 5: 6-8 and II Thess. 2: 13.

is where faith fits in. Faith gives a man direction by casting his mind in the mold of divine truth so that his will, the engine of the soul, may propel him toward the goal which faith points out. Faith, then, is not merely a blind surge toward the unknown; it is not even an act of trust in the mercy of God without any certitude about the designs of this infinite mercy. Rather it is an act of man's directive faculty, the mind, by which he gives assent under the impulse of the grace of God to a *truth* which will lead him to the goal of his life, eternal beatitude. This was how the Apostle Paul understood faith, as well as all Christian doctors. Finally the universal doctor, St. Thomas, summed up the teaching in this wise: "Belief is the intellect's assent to divine truth, proceeding from the command of a will moved by the grace of God" (II II, 2, 9, c.).

OUT OF SIGHT OUT OF MIND

Granted that faith or belief is an acceptance of the truth which God proposes, the question naturally arises, why is such revelation reserved to God alone? Indeed, do we not really depend on others beside God to receive these truths? Is it necessary for God to speak individually to every man in the depths of his heart, to reveal the truth that shall make him free?

The first of these questions may be answered simply and directly. The proposition of the truths of faith is reserved to God because these truths are revelations of the intimate Life of Him who is incomprehensible to every mind but His own. St. Paul's assertion that "faith is . . . the evidence of things that are not seen" (Hebr. 11:1) must be understood in this sense. For example, the existence of Three Persons in the sanctuary of the single Godhead, and the hypostatic union of the Word, Second Person of the Triune God, with the Sacred Humanity in Jesus Christ, the mystery of the Incarnation: these are truths that of themselves are out of the reach of all minds, save the mind of God Himself. Only God could possibly see these truths; and so He alone could judge that here and now others ought to participate in these secrets of His inner Life. Finally, only He could actually speak the ineffable. He has in fact done this through "His holy apostles and prophets in the Spirit" (Eph. 3:5).

Without the special aid of God the human mind is able to reach some knowledge of the divine: the existence of a Being who is Author of Nature and Changeless Governor of the universe, which in its splendor mirrors somewhat of His glory. But

between these truths and the revelation of His Inner Life, which is the proper sphere of faith or belief lies a vast difference. On the one hand, when a man perceives that without the unseen finger of the Divine Architect the splendid order of this universe could never be more than chaos, his assent to the existence of this God is solidly imbedded in the self-evident principle of causality. The spontaneous and natural reaction to such a perception is to give assent, and in doing so man does not in any way overreach the limits of his natural powers. In this vein St. Paul himself exclaims: "For since the creation of the world his invisible attributes are clearly seen—his everlasting power also and divinity—being understood through the things that are made" (Rom. 1:20). On the other hand, when the mind assents to a truth for which it sees no evidence, not even a vestige or a clue, its sole but sufficient support is the certainty that God has spoken. This type of assent reaches beyond the natural realm of cause and effect. The assent of Faith begins to be the guide when the footprints of God in the created world cease to be distinguishable, and it leads into the presence of a Divinity more sublime than anyone could imagine, exceeding by an infinity the grandeur and sublimity of His most perfect creature.

PROPHET — DISCIPLE

In the history of the world some men, called prophets, have received the knowledge of the hidden recesses of the Godhead, as it were, from God's own mouth. Here the word prophet includes not only the Old Testament visionaries who prepared Israel for the Messiah to come, but rather designates all those official spokesmen of God who have, in the Old and New Testaments, publicly voiced the divine secrets whispered in their souls by the Holy Ghost. This initial transmission of the knowledge of God may, in a wide-sense, be called inspiration. A prophet does not shut up this inspired knowledge within his own breast, but becomes an instrument of God and announces the divine realities for the belief of all mankind. The dependence of other men upon the prophet is such that if he did not speak they could not know what God has said; yet the prophet is not the author of the truth which he has to set forth to be believed. "How are they to believe him whom they have not heard?" asks St. Paul. "And how are they to hear if no one preaches?" Here he affirms the dependence of all men upon God's messenger. But equally aware of the divine origin of the message, he writes: "We give thanks to God with-

out ceasing, because when you heard and received from us the word of God, you welcomed it not as the word of men, but, as it truly is, the word of God" (1 Thess. 2:13). The prophet must be mute if God does not in turn speak to him and send him to speak to other men. In this way *our* faith remains a *gift of God*.

The Catholic Church in the world today is a prophet, but in a different way. Her function is also to speak *to* men *for* and *of* God, with the divine guarantee of freedom from error. Now, however, the revelation to the holy apostles and prophets is completed and does not grow in extent. Yet the urgent necessity that the truths of faith be preached to *all* men remains, for upon this depends salvations. Thus God has left to mankind a reliable organ of divine truth, the Catholic Church, an infallible teaching authority, which has received and transmitted without omission or error the same gospel which "God . . . at sundry times and in diverse manners spoke in times past to the fathers by the prophets, last of all in these days . . . by his Son, whom he appointed heir of all things" (Hebr. 1:1-3). As the prophet spoke of what he had heard and seen when influenced by divine inspiration, so the Church speaks of what has been committed to her by Jesus Christ, her Founder, who is, as St. Paul indicates, the summation of the prophets. So too, as the prophet's lips tell only those things which God vouchsafes to him, the Church can only speak from that divine authority which is her surety. Thus the faith of an individual Catholic remains a *gift of God*. He may express his faith by saying, "The Church teaches such and such"; but his certitude in believing this or that truth finds its ultimate support in the testimony of God Himself, who alone can know and tell about His inner Life.

THE IMPULSE TO BELIEVE

Once the absolute necessity of God's bringing the truths of faith to man, whether immediately or by means of a prophet, is settled upon, one naturally wonders how man, confronted with this truth, will react. Indeed, is it possible for him to act at all, to meet God halfway and to say, "I believe"; or at least, "Lord, help my unbelief"? Whence, in short, comes the *inner* light to believe what is *outwardly* proposed? Does the message of the Christian missionary bear its own illumining fire? Does a man perhaps enkindle a flame within his own heart which will cause him to see that the gospel is true and to love what he sees? Or is the *act* of faith, even in the innermost stirrings of the human soul, again a *gift of God*?

In truth several different but related forces act upon the human mind and heart, each of which exerts its own proper influence in the eliciting of the act of faith. In the time of St. Paul his hearers were, first of all, influenced by the Apostle's own words. We read that in Thessalonica "Paul . . . for three Sabbaths reasoned with them from the Scriptures; explaining and showing that the Christ had to suffer and rise from the dead, and that this is the Christ, even Jesus. . . . And *some* of them believed" (Acts 17:2-4). Today, all over the world preachers of the Catholic faith make similar attempts by setting forth to all who will listen these very truths. But only *some* believe.

Often too, and especially in the early days of the Church, the word preached by the Apostles was buttressed by miracles, which were, and are, a reasonable confirmation of the truth of the preacher's message. During the missionary journeys of the Apostle of the Gentiles such signs of the Gospel were the rule. "Even handkerchiefs and aprons were carried from his body to the sick, and the diseases left them and the evil spirits went out. . . . Thus mightily did the word of the Lord spread and prevail" (Acts 19:12, 20). These days, with Christianity well established by comparison with the infant Church of the first century, miracles in connection with the preaching of the Gospel may be the exception, but the healing of the sick and even the casting out of evil spirits are by no means unheard of. Indeed the Church as she stands today, a beacon of light "without blemish in the midst of a depraved and perverse generation" (Philipp. 2:15), is herself a striking prodigy underlining the message she bears from God to men.

Still another important cause, however, must complement the persuasive words of the preacher and the miracles which may or may not accompany his witness to the truth. This is the free will of the believer. Enough has already been said about faith's object, sc., that it has to do properly with God's intimate life, to suggest the necessity of the will's coming into play. Man's mind in relation to this object is like the owl in bright sunlight. As knowable as the Divine Reality is, its brilliance blinds our weak intellect. Our mind is not in focus to receive, in the ordinary way, such a piercing ray of truth. And so, since the will is the only other force besides intrinsic evidence which can move our mind to assent, its power *must* be brought to bear. No preacher can by eloquence or subtle argument produce convincing evidence for the truth of his message. Miracles too remain but signs or sym-

holds of the reality his words express so inadequately. Unctuous as his preaching may be, overwhelmingly marvelous as are the wonders the missionary performs upon sick bodies or in possessed souls, the free choice remains: to believe or not to believe.

St. Paul, as every other preacher of the faith, observed with anguish the reality of this freedom. Toward the end of his life, as a veteran missionary he had become all things to all men, pedagogue of the pagans in Asia Minor and instructor to the worldly-wise inhabitants of Athens; when, in a word, he had shed the light of the gospel wherever he could find a ready ear, he came to Rome, a prisoner, he says, of Jesus Christ. He had always harbored the desire to speak the words of life to his brethren in this, the capital of the civilized world. Upon his arrival the Jews quickly came together to hear the new message of peace. On the fixed day "very many came to him at his lodging; and to them he explained the matter, bearing witness to the kingdom of God and trying from morning till evening to convince them concerning Jesus from the Law of Moses and from the Prophets. *And some believed what was said; and some disbelieved*" (Acts 28:23-24).

"And some disbelieved." In a cryptic three words the writer of the Acts tells us that all the favorable circumstances combined: a preacher all afire with the word of God, astounding miracles, an audience already disposed for the message of Christ by the Old Testament, as were the Jews, to assent freely by the act of faith, do not, *cannot* in fact, *of themselves* bring this act into being. Something is lacking; persuasion, miracles, and freedom to believe, taken separately or together, are somehow insufficient.

UNUM E PLURIBUS

At this point we may profitably return to St. Paul's cell, now somewhat darkened as the slanting shafts of sunlight grow weaker. The Apostle is still writing, and it is possible to picture him as stopping abruptly from time to time for silent moments of prayerful communion with the Source of his inspiration. This communion is necessary to St. Paul, for he is but an instrument in the mighty hand of God. To know, to have the will to communicate his knowledge, to write down his thought: all these belong to him only as a divine tool, for what he writes is the revelation of God. This necessity may help us grasp the reason why a man endowed with the power freely to believe, who hears the gospel message, and even sees it corroborated by signs, finds necessary a communion which will make *one* what is fragmentary,

and will give order to what is in disarray.

St. Paul's hand is poised in readiness; the truths of revelation are in his mind; he knows well their power. Yet to be certain that he is writing what the Holy Ghost wants written, to be absolutely sure that it is set down as the Spirit of God dictates, the Apostle needs a light that exceeds by an infinity in its brilliance the light of the Roman sun. So, too, in order that the act of faith be endowed with that certitude so characteristic of all that is divine, the mind of the potential believer needs a special light of divine grace, and his will needs a special impetus which will vitalize the truth proposed and make of it a truth to be believed.

Between St. Paul's act of writing the inspired word of God and the believer's assent to this word there is a striking coincidence. St. Paul by writing, the believer by assenting—both are performing works which exceed the powers of any man. Each, in his own order—St. Paul as an instrument of the Holy Ghost revealing, the believer as the possessor of the truth revealed—attain to that which belongs properly only to God. St. Paul *tells*, by the light of divine inspiration, what God alone knows; the believer *knows*, by the light of faith, something of what God is. St. Paul's *speech* is divine locution, and the faithful's belief is divine *knowledge*, for both reach a term or object which no man could reach by his own power. St. Paul is helpless in telling all Christians of the ages-to-come "that mystery which in other ages was not known to the sons of men" (Eph. 3:6), unless his mind receive that light of grace which can come from God alone. We are also helpless to embrace the truths St. Paul sets down if God does not enlighten us from within. From this, then, as from every other point of view, faith is a *gift of God*.

THEY SHALL GO FROM VIRTUE TO VIRTUE

Jesus Christ once addressed these words to His Father: "I praise thee Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent and didst reveal them to little ones" (Matt. 11:25). The "little ones" Our Lord speaks of are, of course, those who believe in Him. A believer who is true to this divine adoptive childhood will act as any little one would toward his natural father.

Now a respectful child will rely with utter simplicity on his father's experience. A young boy, for example, accepts without hesitation his dad's witness to the wisdom of being prepared to defend one's convictions manfully. But this ready acceptance

does not prevent the boy afterwards from investigating for himself the meaning and the possible application of the virtue simply brought to his attention by his father. As the years progress he begins to experience for himself the goodness of firmly standing up for the truths he holds dear. This personal experience engenders in his heart love for a virtue which in the beginning was little more than a fiction. No father takes offence at the eagerness his child shows to understand such realities more fully. Rather, he is willing to go to great lengths in helping him to satisfy the hunger for more knowledge. This is his part in sowing the seed of love for the good and virtuous life. At the same time he is strengthening the bond of the loving dependence already in existence between himself and his son.

Thus with his own natural endowments nurtured by the solicitous care of a loving father, a young man is able to grow in knowledge of the good and the beautiful. This intellectual growth will be the basis for solid ties of affection, which in turn will give his life a fulness, a maturity which is a prerequisite for happiness in this life.

The parallel between this natural child and the supernatural child of God, though not perfect, is remarkable. The fact of the matter is that faith, sublime as it is in lifting our minds above the earthly to heavenly realities, needs to be perfected, just as does the initial witness about a virtuous life, which is passed from father to son. Also, as the natural child cannot really love the object of this paternal witness until he begins to penetrate into its reality and experience the goodness of it, similarly the supernatural child of God, his mind endowed with the truths of faith, cannot begin to love this object of belief until his mind is allowed to penetrate further and experience that it is *good* to believe. Here, it must be noted, is the weak point of the comparison. While in the natural order the mind both puts its faith in human witness and attains a penetration of the object of testimony by its own power, under the impetus of its own inquisitiveness; in the supernatural order, the mind is as helpless to penetrate by itself the object of faith as it was incapable of believing by itself. Nevertheless, penetrate it must, in order that faith may bear fruit in love. "In faith," says John of St. Thomas, the sixteenth century commentator on the thought of the Angelic Doctor, "realities and essences remain clouded, since faith is founded on extrinsic testimony. . . . The soul suffers a great thirst for the understanding and penetrating of the object in all its aspects.

... Faith ... proceeds ... from the naked testimony of the witness. For this reason, faith may be found in sinners who are without grace."²

By affirming the native inability of the human mind to penetrate the object of faith, and yet postulating such a penetration in order that love or divine charity may be brought forth, we have both implicitly asked how it is to be effected, and at the same time intimated that God Himself will do this work. ... He is certainly never found wanting when it is a matter of supplying a need, especially for His adopted children. But before determining the precise manner in which He accomplishes this perfection and crowning of the gift of faith, we must understand the distinction which underlies this question: the difference between the infused virtues and the gifts of the Holy Ghost.

The nature of the virtues which are infused or poured into the human soul at baptism is not so difficult to understand, because we can easily compare them with the natural virtues, those habits of mind, will, and sensitive appetite which give us a permanent facility in acting as mature men and women, and which result from repeated action. In the supernatural order, with a new and higher object, the same faculties are endowed by God with a lasting ease, promptness, and even delight in the activities which are centered around God: *knowing* Him with our mind by faith; *hoping* in Him and *loving* Him with our will. He even grants virtues which enable us to be supernaturally prudent, just, firm and temperate in our daily life. These virtues are given to us, however, as our own, and thus they are clothed in human attire. Faith, for example, though concerned with an object that human reason could never reach by itself, handles this object in a *human* manner. Our intellect, perfected by faith, must still express the divine mysteries in terms drawn from human experience. These mysteries are utterly simple in themselves, for they *are* God. Yet they are proposed by our mind as complex, by means of a subject and a predicate, such as: God is love. Actually God and Love are one; but we must first separate these ideas and consider them apart. Then only can we join them by the affirmation of their unity. In scrutinizing these mysteries the mind is fit only to progress step by step, and this with extreme caution. Thus St. Thomas says that the virtues are perfective of man insofar as "*his*

² *The Gifts of the Holy Ghost*, translated by D. Hughes, O.P., New York, Sheed and Ward, 1951, pp. 102-103.

reason moves him in the things he does, inwardly and outwardly" (I-II, 68, 1). God gives these perfections in order that man can move himself, under the influence of grace, in the way that is his by nature.

The virtues are, however, only part of the supernatural organism which is man's endowment at baptism. Besides these new powers God gives to the soul habitual dispositions designated properly as gifts, the gifts of the Holy Ghost. These are no less permanent than are the virtues, but their nature is more difficult to grasp. Perhaps the best expression of what they really are is in terms of the comparison St. Thomas himself uses. In describing them he sets up this proportion: as the moral virtues are related to reason as their motive principle, so the gifts are related to the movement of the Holy Ghost. He says: "The moral virtues are certain habits, by which the appetitive powers are disposed so as promptly to obey reason. Thus the gifts of the Holy Ghost are *habits* by which a man is given the perfection of being promptly obedient to the Holy Ghost" (I-II, 68, 3). Now since the Holy Ghost's motion, which a man obeys under the influence of the gifts, is properly divine, the activity of a man moved through them will no longer have the human mode or limitation which it must have when the virtues are the motive power. To sum up: the infused virtues, although divine insofar as God is their author and their object, directly or indirectly, operate, nevertheless, according to the mode of their subject, man himself. But the gifts of the Holy Ghost are divine from every aspect, even as to their mode of activity. A man who acts under their influence is *completely* a child of God, easily moved by the impulse not of his own reason, but of the Wisdom of God.

With this distinction in mind we may see how through a gift of the Holy Ghost faith is adorned with its final perfection. Here John of St. Thomas again expresses the Thomistic doctrine with clarity: "It is the proper province of the *gift of understanding* to illumine the mind to make a correct estimate of the ultimate end. . . . Faith assents to truth by believing . . . the gift of understanding not formally by believing, but by experiencing at least what these truths are not, and how distant they are from sensible things."³

The essential characteristics of the gift of understanding relative to faith are evident from these statements. First of all, the gift makes us recognize the object of faith as a good or end,

³ *Op. cit.*, pp. 100-101.

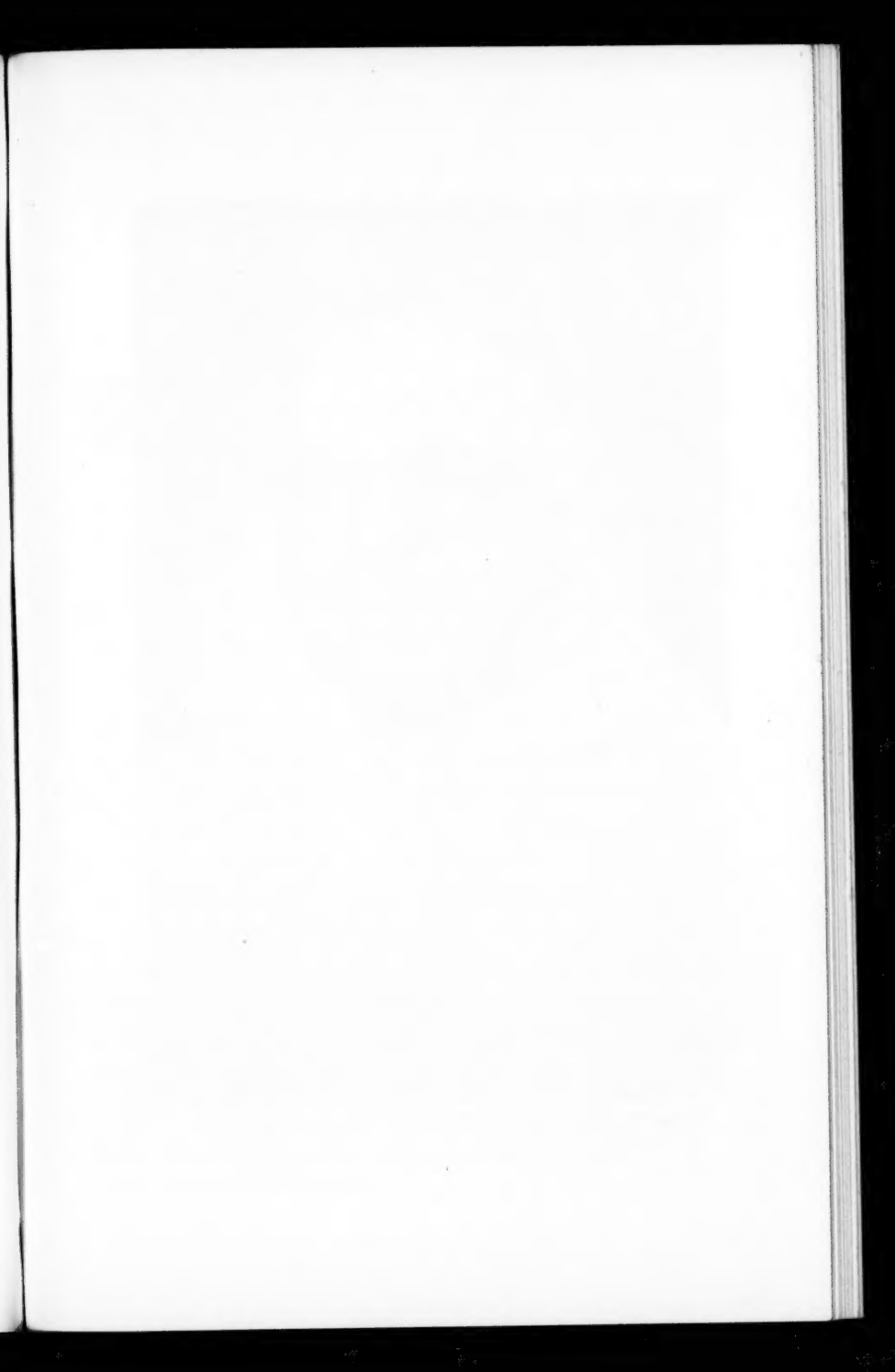
eminently worthy of love (cf. II-II, 8, 5: "Unless the human intellect is moved to this degree by the Holy Ghost that it have a correct estimate of the end, it has not yet attained the gift of understanding."). Then, the gift makes the knowledge of this divine object something sweet, an *experience* of divine things. "When the Holy Ghost begins to breathe upon the soul, and to melt the frozen waters with His Spirit, through the gift of understanding, He lays open the hidden meaning of things. Through the breath of His charity, which He places in the soul, there is an interior sense and taste of the sweetness of the Lord."⁴

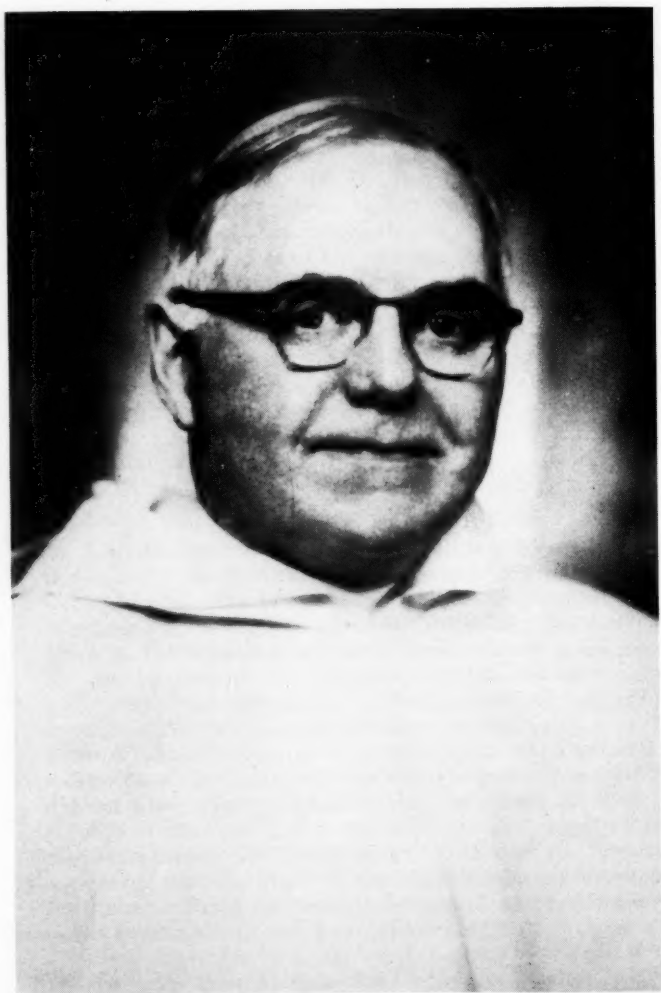
With faith crowned by the gift of understanding the fulness of the Christian life, divine charity, is possible. The divine realities are laid out before the human mind by faith, which cleaves to the infallible authority of the Divine Revealer. By the gift of understanding these realities are transformed into something sweet, an object to be loved. And then, with the freedom which is only possible to a son of God, love blossoms forth, and, please God, fructifies too by a growth in ardor. Thus is the gift of God enhanced and brought to its maturity.

CHRISTMAS GIFT

This doctrine of faith in its generation and growth to perfection is not a sterile truth. Although verified in the life of every Christian who gives himself to grace, it is most of all able to be seen in action in the lives of those closest to Jesus Christ. Thus when at Christmastide we kneel reverently in spirit upon the hay-strewn floor of the Bethlehem stable, we may grasp the unity of this manifold concept of faith as a *gift of God*; for in this room Pure Spirit is Incarnated and is observable even to the eye of sense. Here "the object of faith" is not a cold abstraction, but a little Babe whose Heart beats with the pulse of Infinite Supernatural Love. Here faith is newly engendered in souls where perhaps it had not yet found a place. The angels, heavenly prophets, preach the "glad tidings." The star too miraculously announces that the finger of God is pointed toward the cave in the Judean hillside. But God alone places faith's fire in the hearts of the humble shepherds. To see, however, the perfection of faith already possessed in its fulness, and crowned by the gift of understanding, our gaze must be fixed upon the Mother, who "pondered all these things in her heart." "For a Child is born to us, and a son is *given* to us" (Is. 9:6). *He is the gift of God!*

⁴ John of St. Thomas, *ibid.*





THE VERY REVEREND WILLIAM D. MARRIN, O.P., P.G.
Prior Provincial of the Province of St. Joseph

THE VERY REVEREND WILLIAM D. MARRIN, O.P., P.G.
PRIOR PROVINCIAL OF ST. JOSEPH'S PROVINCE



ON NOVEMBER 9, 1955, the Very Rev. William D. Marrin, O.P., P.G., Prior of St. Vincent Ferrer's Convent, New York, was elected Provincial of St. Joseph's Province by the Provincial Chapter assembled at the Dominican House of Studies, Washington, D. C. Father Marrin succeeds the Very Rev. Terence S. McDermott, O.P., LL.D., S.T.M., who has governed the Province during the past twenty-five years.

Father Marrin, the son of the late Martin P. and Catherine Durkin Marrin, was born on December 2, 1897 in Minneapolis, Minn. His early education was received at Immaculate Conception and Holy Rosary parochial schools, Minneapolis, and at Cretin High School, St. Paul, Minn. Following his attendance at St. John's Benedictine University, Collegeville, Minn., he entered the Order of Preachers at St. Joseph's Priory, Somerset, Ohio, where he was clothed in the habit of St. Dominic on November 6, 1921. After his profession on November 12 of the following year, he pursued his philosophical and theological studies at St. Rose Priory, Springfield, Ky., and at the Dominican House of Studies, Washington, D. C. In 1927, while residing at this latter house, he received a degree of Master of Arts from the Catholic University of America. On June 21, 1928, in St. Dominic's Church, Washington, D. C., he was ordained to the sacred priesthood by the Most Rev. Thomas Shahan, D.D., then rector of Catholic University.

Upon the completion of his theological studies, Father Marrin was assigned to Aquinas College-High School, Columbus, Ohio, where he served as professor of English from 1929 to 1934. During his last two years at Aquinas he also acted as prefect of the pre-ecclesiastical students. During the next two years he was assistant pastor at St. Pius Church, Chicago, Ill. In 1936 he was appointed Prior of St. Dominic's Priory, Washington, D. C., and in 1939 was elected to the same office. The Dominican Fathers of St. Mary's Priory, New Haven, Conn., chose him as their superior in 1941 and again in 1944. In 1945 he was elected Prior of St. Vincent Ferrer's, New York, where he remained as superior until his election to the provincialate.

In recognition of Father Marrin's abilities, the Order and the Province have bestowed on him various honors. On June 15, 1953, at a ceremony conducted at St. Vincent Ferrer's Church, he was given the degree of Preacher General by the late Master General, the Most Rev. Emmanuel Suarez, O.P., S.T.M. The Very Rev. Terence S. McDermott, O.P., S.T.M., appointed him Vicar Provincial during the time that Father McDermott was acting as Vicar General of the Order. Father Marrin has also served for many years as a member of the Provincial Council.

Dominicana offers sincere congratulations to Father Marrin, assuring him of fervent prayers to St. Joseph, patron of our Province, that through the intercession of this great Saint, Almighty God will fructify the efforts of all members of the Province unto the glory of God and our Order.

✠ FATHER FREDERICK CLEMENT FOLEY, O.P. ✠

On August 17, 1955 Father Frederick C. Foley died in the Leonard Morse Hospital, Natick, Massachusetts. In ill health for years, he was suddenly stricken while visiting St. Stephen's Priory, Dover, Massachusetts.

A native of Lowell, Massachusetts, he was born on March 9, 1904, the fourth of the ten children of Michael and Margaret Heeland Foley. In his early years he attended St. Michael's parochial school and Lowell Public High School. Feeling himself called to the priesthood in the Dominican Order, he pursued his classical studies at Aquinas High School, Columbus, Ohio, and Providence College, Providence, Rhode Island. He was clothed in the habit of St. Dominic on September 8, 1925 at St. Rose Priory, Springfield, Kentucky, and on September 9 of the following year made his religious profession. From 1926-32 he undertook his philosophical and theological courses in the studia of the Order at River Forest, Illinois, Somerset, Ohio, and Washington, D. C. On May 20, 1932 the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, ordained him to the sacred priesthood.

After his ordination he was sent by his superiors to the Catholic University of America, Washington, D. C., where he received the degree of Master of Arts in 1933. The following year he was assigned to the faculty of Providence College. Almost from the beginning of his teaching career Father Foley was entrusted with positions of responsibility. In 1936 he was appointed assistant dean of the College and vicar of the religious superior. On the death of the Very Reverend John J. Dillon, O.P., in 1944, he was chosen president of the College. During the term of his presidency he guided the College through the critical war and post-war years. He also fostered the plans for the construction of the modern and excellently equipped St. Albertus Magnus Science Building. Ill health caused him to resign the presidency in 1946. He was next assigned to Aquinas High School, where he remained until his death.

On August 22, 1955 the Very Reverend Joseph B. Taylor, O.P., President of Aquinas High School, celebrated a Solemn Mass of Requiem for the repose of his soul at St. Michael's Church, Lowell, Massachusetts, while the Very Reverend Charles H. McKenna, O.P., and the Reverend Paul A. Bagley, O.P.,

served as deacon and subdeacon respectively. Brothers from St. Stephen's Priory served as minor ministers and sang the Mass. The Reverend Patrick J. Conaty, O.P., preached the eulogy. Present at the Mass among Father Foley's relatives and friends were over fifty Dominican priests and a large number of religious and civic dignitaries. Services were conducted by the Very Reverend Robert J. Slavin, O.P., S.T.M., President of Providence College, at the College's Community Cemetery.

To Father Foley's family and friends, *Dominicana* offers sincere and heartfelt condolences. *May his soul rest in peace.*

✠ FATHER FRANCIS JUSTIN ROUTH, O.P. ✠

On September 11, 1955 Father Francis J. Routh died in Georgetown Hospital, Washington, D. C. His death came as the result of a long illness complicated by pneumonia.

Father Routh was born on July 18, 1901 in Jersey City, New Jersey, the seventh of the nine children of Richard F. and Mary Lenihan Routh. His early education was received at St. Paul's Parochial School and St. Peter's Preparatory School in the same city. After attending Providence College, Providence, Rhode Island, he entered the Dominican Novitiate at St. Joseph's Priory, Somerset, Ohio. On August 15, 1923 he received the habit of St. Dominic, and on August 16 of the following year pronounced his religious vows. From 1924-27 he studied Philosophy at St. Rose's Priory, Springfield, Kentucky, and at the Dominican House of Studies, River Forest, Illinois. The next four years were spent in the study of sacred theology at the Priory of the Immaculate Conception, Washington, D. C. On June 16, 1930 the Most Reverend Michael J. Curley, Archbishop of Baltimore, ordained him to the priesthood.

Following his ordination Father Routh attended the Catholic University, Washington, D. C., where he received the degree of Master of Arts. In 1934 he was assigned to work in the headquarters of the Holy Name and Rosary Confraternities at St. Vincent Ferrer's Priory, New York, and in 1938 was elected prior of St. Catherine's, New York. That he should be chosen for such a responsible position so early in his Dominican life gives striking evidence of his administrative ability. The years 1941-43 saw him serving as a member of the mission band of Holy Name Province,

California, and as an auxiliary chaplain of the United States Army. He returned once more to parish work in 1943 when he was assigned to Sacred Heart Priory, Jersey City, New Jersey. In 1953 he was sent to St. Dominic's Priory, Washington, D. C., where he remained until the time of his death.

A Solemn Mass of Requiem was offered for the happy repose of his soul on September 14, 1955 at St. Dominic's Church, Washington, D. C. The celebrant of the Mass was the Reverend Joseph D. Donovan, O.P., while the Reverend Edward D. Grady, O.P., served as deacon and the Very Reverend Charles H. McKenna, O.P., as subdeacon. The eulogy was preached by the Very Reverend George C. Reilly, O.P. The student brothers from the Dominican House of Studies, Washington, D. C., served as minor ministers of the Mass and formed the choir. Present at the Mass, along with the large delegation of Dominican Fathers, were the Most Reverend John M. McNamara, D.D., auxiliary Bishop of Washington, the Most Reverend Theodore M. Smith, O.P., S.T.M., Procurator General of the Order, the Very Reverend Terence S. McDermott, O.P., S.T.M., Provincial, and the Very Reverend Ferrer Smith, O.P., S.T.M., Regent of Studies of St. Joseph's Province. The burial took place at Mount Olivet Cemetery, Washington, D. C.

To Father Routh's family and friends, *Dominicana* offers sincere condolences. *May his soul rest in peace.*

✠ FATHER CHARLES JOHN O'CONNELL, O.P., S.T.Lr. ✠

Father Charles J. O'Connell, O.P., died on October 20, 1955, in Detroit, Michigan, while on his way to open a parish mission, after having suffered injuries in an auto accident the day before. At the time of his death he was forty-five years of age, and had served God and the Church as a priest for over sixteen years.

Father O'Connell was born on October 18, 1910 in North Adams, Mass., the youngest of the six children of Patrick and Margaret Finnegan O'Connell. His early education was received at St. Paul's parochial school, Troy, N. Y., and St. Joseph's High School, North Adams, Mass. After attending Providence College, Providence, R. I., he entered the novitiate of the Order of Preachers at St. Rose Priory, Springfield, Ky., where he received the habit of St. Dominic on August 15, 1932. The following year, on

August 16, he made his religious profession. From 1933-1939 he studied philosophy and theology at St. Thomas Aquinas Priory, River Forest, Ill., and St. Joseph's Priory, Somerset, Ohio. The Most Reverend James J. Hartley, D.D., Bishop of Columbus, ordained him to the sacred priesthood on May 17, 1939. After his ordination he continued his theological studies at the Dominican House of Studies, Washington, D. C., where in 1940 he received the degree of Lector of Sacred Theology.

His first assignment was to the faculty of the House of Studies at Somerset, where he taught until 1951 when he was assigned to the Central Mission Band. He was engaged in this work for souls until his death.

On October 24, 1955, a Solemn Mass of Requiem was offered for the repose of his soul at St. Patrick's Church, Columbus, Ohio, by the Rev. Bernard P. Shaffer, O.P. The ministers of the Mass were all classmates of Father O'Connell, the Rev. J. R. McAvey, O.P. and the Rev. J. R. Herlihy, O.P., serving as deacon and subdeacon; the Rev. A. A. Norton, O.P., Rev. J. F. Connell, and Rev. F. D. Nealy, O.P., as minor ministers. The eulogy was preached by the Rev. J. J. McLarney, O.P. The Most Rev. Michael J. Ready, D.D., Bishop of Columbus, presided at the Mass. The body was interred in the Community Cemetery at St. Joseph's, Somerset.

Dominicana extends sincere and prayerful sympathy to Father O'Connell's brothers and sisters. *May his soul rest in eternal peace.*

✠ BROTHER JORDAN WARNOCK, O.P. ✠

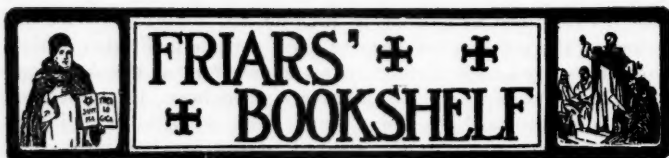
On October 27, 1955 Brother Jordan Warnock died at St. Joseph's Priory, Somerset, Ohio, after a long illness. He was fifty-five years of age and had served God in the Order of Preachers thirty-three years.

Brother Jordan was born in Rockdale, Lancastershire, England, on March 8, 1900. A few years later his family emigrated to America and settled in Central Falls, R. I., where he attended Holy Trinity grammar school. He continued his education in the public schools in Pawtucket, R. I. In 1922 he entered the novitiate for the Dominican Laybrothers at the Priory of the Immaculate Conception, Washington, D. C., and was clothed in the

habit of the Friars Preachers on October 1 of that year. Soon after his religious profession in 1923 he was assigned by his superiors to the mission territory of the Province in Fukien, China, where he served with distinction as an assistant at the American Dominican Procuration Headquarters, Foochow. He continued his missionary work in China until 1945, when serious illness forced him to return to the United States for hospitalization. Although he never fully recovered his health, he continued his work for God and the Order at St. Rose Priory, Springfield, Kentucky, and St. Joseph's Priory, Somerset, Ohio. When death came, it found him still faithfully fulfilling his vocation as a Dominican Laybrother—the salvation of souls through a life of prayer and manual labor.

A Solemn Mass of Requiem was offered for the repose of his soul at St. Joseph's Priory Church, on October 31, 1955, by the Very Rev. E. M. Hanley, O.P., Prior. The Rev. G. L. Sukovaty, O.P., Master of Laybrothers, was the deacon, and the subdeacon was the Very Rev. B. C. Werner, O.P., P.G., who was Vicar Provincial of the Chinese missions during Brother Jordan's missionary career. The eulogy was preached by the Rev. W. F. Cassidy, O.P., Master of Novices and former missionary in China. The novices at St. Joseph's served as minor ministers of the Mass, and formed the choir. The burial took place in the community cemetery.

In the name of the Province of St. Joseph and of all those in the mission fields of China whom Brother Jordan was so instrumental in bringing to the knowledge and love of Christ, *Dominicana* extends sincere and prayerful condolences to his family and relatives. *May his soul rest in peace.*



Swift Victory, Essays on the Gifts of the Holy Spirit. By Walter Farrell, O.P. and Dominic Hughes, O.P. New York, Sheed and Ward, 1955. pp. 211. \$3.25.

Although much has been written in recent years on various doctrines concerning the Holy Spirit, it is doubtful that anything more practical or more theologically precise has been produced than this work by Dominican Fathers Walter Farrell and Dominic Hughes. Begun by the late Fr. Farrell, but left unfinished at the time of his death, it has been skillfully completed by Fr. Hughes. *Swift Victory*—"Sanctification in truth through the sending of the Holy Spirit is the swift victory of Christian life"—is a series of essays on the Gifts of the Holy Spirit written in an attractive and convincing style, intelligible to all serious readers. Seven essays, one devoted to the explanation of each gift, with an introductory essay on the nature of the Gifts and a concluding one on their role in heaven comprise the book. Fr. Farrell's three essays are characterized by his genius for using striking examples and analogies, whereas a remarkable facility in the use of Holy Scripture stamps Fr. Hughes' work.

The doctrine on the Gifts is of special importance to our own times, because "in any 'age of anxiety' the least anxious of people are those who have already won an interior victory, and in an age of uncertainty and disillusionment the most certain are those with a heavenly Advocate and earthly Comforter to teach them all things." *Swift Victory* portrays the Gifts as a normal part of the spiritual equipment, indicates that holiness through the Gifts is for all, and presents a profound exposition of the principles of the interior life. Food for meditation is to be found on every page. The presentation is simple enough to be understood by beginners, yet profound enough to be a real challenge to skilled theologians.

Briefly then, *Swift Victory* is an outstanding work, one to be seriously and reflectively read. It is skillfully written and thoroughly Thomistic, the best in its field written in English. C.M.B.

Summa of the Christian Life. Volume II. Selected texts from the writings of Venerable Louis of Granada, O.P. Translated and Adapted by Jordan Aumann, O.P. St. Louis, B. Herder Book Co., 1955. pp. vii, 428. \$4.95.

A sound spiritual book is always valuable. One that systematically outlines the nature of our trip to God is almost indispensable for intelligent and steady advance to perfection. Louis of Granada's *Summa of the Christian Life* can be heartily recommended on both counts. The writings of this author, a 16th century Spanish Dominican, reflect the sound teachings of St. Thomas, and the topics are arranged so that they follow in general the order of his massive synthesis of Christian theology, the *Summa Theologiae*.

This volume, the second in a series of three, treats the same matter as the Second Part of the *Summa*: man's goal, human acts, virtues and vices, law and grace, and then each of the theological and moral virtues in particular. The treatment of some virtues is rather brief: eight pages for the virtue of hope, and six for prudence; but this disadvantage is offset by the completeness of, for example, the hundred page consideration of charity. The virtue of religion is treated at length (90 pages) with special attention given to both vocal and mental prayer.

Father Aumann deserves our thanks for his excellent translation, and for his work in the preparation of the Cross and Crown Series of spiritual books, of which this is volume five. The three volumes of the *Summa of the Christian Life* will serve as a sound basis for those trying to make steady progress in the spiritual life, and those who are already familiar with St. Thomas' *Summa* will find these a great help in applying his profound doctrine to more particular problems.

J.M.H.

Saint Dominic's Successor. By Marguerite Aron. St. Louis, B. Herder Book Co., 1955. pp. 203. \$3.75.

With the translation of Marguerite Aron's *Un Animateur de La Jeunesse au XIII Siecle* the English speaking world has for the first time a comprehensive biography of Blessed Jordan of Saxony. This life of St. Dominic's successor should bring a response of joy and thanksgiving from members of the Dominican Order and spiritually-minded people generally. Blessed Jordan deserves to be better known, and Marguerite Aron has gathered together in this book the important details of his life, starting with his career at the Uni-

versity of Paris and following him as the second Master General of the Order until his death in 1237.

It is one of the author's theses that "it was in order to insure the recruiting of the Order in the world of learning that he (Blessed Jordan) went through Europe in every direction, teaching and directing, preaching and praying," (p. 202). For this reason she has woven into the pattern of Jordan's life a background of two important elements of the Middle Ages—namely, the student life of the universities and a description of the roads over which Blessed Jordan walked with his companions. Thus much of the interest in the book comes from following the tireless Jordan from Paris to Rome to England and back—observing with admiration the difficulties he overcomes and the success of his mission.

But it is not only in the recitation of the many incidents surrounding his journeys that the book has value. As is well known, among the treasures of Christian literature are the letters of Jordan to Blessed Diana d'Andalo and the nuns at the convent of St. Agnes in Bologna. The author has very skillfully used these letters to bring out the inner spiritual life of Jordan, and it is this that makes the book an inspiring homily. It is always a joy to observe how a saint works out his life in terms of the Gospel message, and we are fortunate in having Jordan's own words testify to his uniquely Dominican application of Christ's teachings.

Mention should be made of the skill with which the author presents the problem of identifying Jordan with the famous mathematician of the same name. Here she does not burden the reader with scholarly erudition, but at the same time gives enough evidence for those who might want to pursue the question further. This balance is kept throughout the book and the work is for that reason truly an exemplar for any future lives of Dominican blessed. —B.D.

The Bridge. Edited by John M. Oesterreicher. New York, Pantheon Books, 1955. pp. 349. \$3.95.

On December 25 in this year of Our Lord 1955, Christians throughout the world will celebrate the birth of the Messiah. Coincidentally, on the same day, Jews, who still await His coming, will be observing *Taanith Asarah BeTeveh*—the Fast of the Tenth Day of Teveh, 5716. This day of fast and mourning commemorates the beginning of Nabuchodonosor's siege of Jerusalem, which was a prelude to the destruction of the Holy City eighteen months later. Christ is the Promised Messiah, separating the sorrowing children of Agar,

in bondage to the Law, and the joyful children of Sara, constituted in the freedom of Grace: for all those who would be justified in the Law are estranged from Christ. The Bridge spanning the chasm is also Christ.

The Bridge is the first yearbook of Seton Hall University's Institute of Judaeo-Christian Studies. It was formally established there in 1953. But its roots go back a quarter of a century, to Vienna, where its Director, Father Oesterreicher, launched a similar work, the "Opus Sancti Pauli." When the Nazis began their campaign of genocide against the Jews there was no room for Father Oesterreicher, a convert from Judaism, or his "Opus," and he came to America. The Institute is primarily a research project, with publication as its principal task. The field of its scholarly work is the Jewish and Christian cultures, so closely linked in historical origins. It aims to explore all questions related to this area.

The Bridge is the fruit of successful collaboration between American and European scholars. There are fourteen essays on subjects ranging from the morality of the Patriarchs to the Finaly Case, from the Exodus and the "Veiled God" to Shylock and Simone Weil. The volume ends with reviews of five books of Judaeo-Christian importance. Rarely do we find in a book of this kind such a wealth of true scholarship. This reviewer regrets only the lack of an index and a delineation of the role of the most important figure in the conversion of Israel, one who is, after all, the *ponti-fex maximus*.

J.A.M.

The Social and Political Philosophy of Jacques Maritain. Selected readings edited by J. W. Evans and L. R. Ward. New York, Charles Scribner's Sons, 1955. pp. xiv, 348. \$5.00.

The content of this unified group of essays by the distinguished Christian thinker will be familiar for the most part to all who have followed the progress of his thought concerning man as a member of society. The editors have done a service for M. Maritain's reading public by making new translations and also gathering scattered and divergent treatises under the following headings: The Human Person, Man and Political Society, The Gospel and Human Society, and The New Socio-Temporal Order.

M. Maritain, if not alone, at least with greater influence than any other contemporary Christian, has trumpeted the gospel of the existence of moral and, even more important, of supernatural values in the sphere of dynamic political structures. He has, moreover, will-

ingly applied himself to the solution of specific problems which arise from the manifold relationships of the men who are members of the body politic.

The idea which is fundamental to Maritain's thought in political philosophy, as represented here, is the conception of the human person as an absolute whole immediately ordained to the good which is supernatural beatitude. He denies that person, *as such*, can be considered as the part of any other whole. Thus the person becomes the subject of certain absolute rights, for example, the right to worship God as conscience dictates. The absolute value of such rights derives from the absolute wholeness of the person.

Can this attribution of absolute totality to the human person be defended as authentically Thomistic? It is, to say the least, highly questionable, as other writers have shown. Further, if the human person, as such, is still the part of a greater whole, namely society taken in its widest sense as the community of all rational beings; then, the derived rights residing in the individual person will be *conditioned*, not absolute. This seems a necessary conclusion, since the good of the whole is always more principally willed by God than the good which is individual, even if this latter is eternal beatitude. It also suggests the possible direction of fuller criticism of Maritain's position.

The present book offers a twofold challenge: one to a world which denies the existence of the realities which the author rightly places at the foundation of the social order; another to those who aspire to mould a new Christian order. The world has no sufficient answer to the proposals of the author. But other Christians still have the option of working out a scheme which seems to adhere even more closely to the nature of things.

B.M.S.

Bergsonian Philosophy and Thomism. By Jacques Maritain. Translated from the French by Mabelle and J. Gordon Anderson. New York, Philosophical Library, 1955. pp. 384. \$6.00.

In criticising Plato, Aristotle pointed out that although a philosopher may esteem both friendship and truth, he must prefer the truth. Maritain follows the Stagirite's example in criticising his friend, Henri Bergson. Bergson had led Maritain and other French intellectuals from the stultifying atmosphere of scientism to the acceptance of his own neo-platonic system. Maritain's later acquiescence to Thomism made a criticism of his former mentor inevitable.

These studies were published 40 years ago in France, forming

Maritain's first book. Now they make their appearance in English, constituting the bulk (240 pages) of this volume. To these have been added a long (55 pages) Preface from the second French edition, two later, related essays (45 pages), notes on Aristotle (30 pages) and a brief Foreword for this text by the author.

In this Foreword Maritain considers that this work has "historical interest for those concerned with the movement of ideas at the beginning of this century" and that it is "probably a fair-to-middling account of basic Thomism." The book more than fulfills these modest claims. Maritain's method of exposing Bergsonian doctrine and its intellectual sources accomplishes the former task; the Thomistic analysis of these points (including Finality, God, Man, the Intellect, Intuition, Freedom) effects the latter; the author's ability gives an added distinction to both.

Worthy of note is Maritain's frequent use of Aristotle and St. Thomas' Commentaries on Aristotle. Indeed, the pages in which he exposes the Stagirite's position on God and the soul, and defends St. Thomas' exegesis are among the more valuable in the book. One reservation to an unqualified acceptance of this book concerns Maritain's own position on the intuition of being, in which he seems to have been somewhat influenced by the Bergsonian notion of intuition. Bergson confuses the intuition of the concept, present in the mind's act of simple apprehension, with the intuition of the judgment, where the conformity to the real is properly understood. For the Thomist, the intuitive act in its various areas of operation is analogical and not univocal.

The English translation is as clear as the author's rhetorical style permits. However, translating the French text and not Greek, Latin and German references, seems a bit inconsistent. A serious typesetter's error (p. 149, par. 2) clouds an important passage. Maritain's many readers are once more in debt to the Philosophical Library for aiding in the diffusion of his thought.

J.M.C.

History of Christian Philosophy in the Middle Ages. By Etienne Gilson. pp. 829, with notes and indices. Random House, New York, 1955. \$7.50.

In the space of some 800 pages of text and notes, Etienne Gilson has achieved one of the most remarkable feats in the History of Christian Philosophy. He has covered the entire field of the Christian writers, from the Apologists of the 2nd century through the Scholastic period in its full flowering in the 13th century to its decline in

the 14th century. He has done this with a mastery and ease born of long study in this field. In style and readability, in breadth of vision and depth of comprehension, this book stands high above all other such surveys.

Well set up and tastefully bound, it will, without doubt, become the standard work for students in this subject, constituting, as it does, not only a reference source of the highest caliber, but a profoundly interesting class text as well. The notes alone displaying an immense erudition, would make the work worthwhile. We do not find here, however, information in capsulized form, enabling the student to receive large doses of culture with little work. Rather, the author's mastery of synthesis makes the subject-matter deceptively simple; and the student should be made aware that what is so finely summarized must be carefully dissected and attentively studied.

M. Gilson is to be congratulated on successfully completing a task which represents a new eminence in philosophical endeavors under Catholic auspices.

F.C.

The Hills Were Liars. By Riley Hughes. Milwaukee, Bruce Publishing Company, 1955. pp. 250. \$3.25.

It is the year 2055 A.D. "Our fathers fled from the city before the bombs came. There is no life there . . . or here. We cannot live in caves forever. The machinery has rotted with rust . . . and not one of us knows how to make the wheels turn again. Squirrels clambered up and down the gun barrels and birds nested in their silent mouths." This is only a glimpse of the catastrophic changes confronting Kevin, "the only one of the last eight men to emerge for a long time," during his post-atomic lifetime.

On the brink of despair, terrified at the possibility of being the last man alive, Kevin goes forth in search of other survivors. A chance reunion with a few Clerics of the "Company of the Fish," who somehow escaped annihilation, dispels his loneliness for a while, and then, returning one day to the Subway-Station "Catacombs," his eyes encounter a precious sight: a living child. At last there is hope for the future! The human race will be saved! But hidden in the shadows, bestial and bearded savages roam the jungle of rubble once called New York. A series of horrifying and pessimistic events follow, leading to the unexpected climax, from which emerge a victorious Kevin and a rejuvenated society.

In his first novel, Riley Hughes presents the inevitable conflict between God-fearing and God-hating human beings. He does this

by contrasting two vivid portraits of human nature. Man is pictured at his best in Pope Pascal III and the "Company of the Fish," and at his worst in the "Afflicted One" and the so-called "Just Men."

Though few men grasp the significance of the past and God alone knows the future, perhaps "The Hills Were Liars" will lead many to a better understanding of present perils. The implicit supposition running through the whole story is that things would have been different if the evils of this generation were recognized and remedied in time. With the exception of a few vague "flashbacks" and imaginative details, at times excessive, Riley Hughes' speculation about the future produces stimulating fiction. Fortunately, the lasting impression it leaves with the reader is based on fact. In the presence of every world-shaking change imaginable, Christ will perpetually reign over His Visible Church "to shine upon those who sit in darkness and in the shadow of death, to guide our feet in the way of peace" (Luke 1, 79).

J.D.C.

Guide to the Bible. An Introduction to the Study of Holy Scripture.

Published under the direction of A. Robert and A. Tricot. English translation prepared under the Direction of Edward P. Arbez, S.S., and Martin R. P. McGuire. Volume II. Tournai, Belgium, Society of St. John the Evangelist, Desclee & Co., 1955. pp. xv, 622. \$6.00.

A Popular Explanation of the Four Gospels. By Rev. Bruce Vawter, C.M. Two Volumes. Huntington, Indiana, Our Sunday Visitor Press, 1955. pp. 856. Both volumes, \$4.00.

In accord with the directives of recent popes, expressing the desire that "reverence for, as well as the use and knowledge of, the Sacred Scriptures will everywhere more and more increase for the good of souls" (Pius XII, *Divino Afflante Spiritu*), there has been, in our century, an extraordinary revival of interest and a notable advance in the scientific study of Sacred Scripture. Two books have recently appeared which not only give ample testimony to this, but also serve to further the cause of Scripture by providing a foundation for both serious study and devotional reading of the Sacred Text.

The first of these, Volume II of *Guide to the Bible* is a scientific study of the geographical, historical and religious background of both the Old and New Testament, including a valuable treatment of the relation between the Bible and Christian Life. Written primarily for serious scripture students, it contains important matter not otherwise found in one place; for instance there are sections on

Persian and Egyptian religions. Notable Dominican scripture scholars de Vaux, Vincent, and Abel contributed major portions to the work, the last named having written the entire part on the geography of Palestine.

The only possible criticism which could be proffered is that some of the sections are too short to give the complete treatment required for biblical specialists. However, in a work as extensive as this, brevity on some points is imperative to keep the size of the book within reasonable bounds.

The other recent book of Scriptural interest is *A Popular Explanation of the Four Gospels*, another in the "Father Smith instructs Jackson" series. Not a technical book, it nevertheless gives an ample and adequate exegetical treatment of the work of the four Evangelists. Father Vawter explains the meaning of the Text along traditional lines; disagreement could arise only regarding some passages which are still disputed among the experts. Although the dialogue style is somewhat contrived and occasionally tends to be distracting or even amusing rather than helpful, the book itself serves an excellent purpose in bringing to the average person information which formerly could not be obtained so easily.

Both of these books are in complete accord with the desires expressed by all the recent pontiffs, and are highly recommended, each at its own level. G.A.V.

An Autobiography from the Jesuit Underground. By William Weston. Translated from the Latin by Philip Caraman with a Foreword by Evelyn Waugh. New York, Farrar, Strass and Cudahy, 1955. pp. 259. \$4.00.

The Church, the Mystical Body of Christ, relives the life of Christ. It is born, grows, suffers, and apparently dies, but is soon resurrected. The *Autobiography* of Father William Weston, S.J., illustrates this truth. His narrative shows that the sufferings of the Church Militant are largely the same in all ages—whether under Diocletian, Elizabeth, or Mao Tse-tung. The faithful suffer anxiety, legal prosecution, imprisonment, exile, and death. Their persecutors use the same weapons of intimidation, fraud, and violence again and again.

Father Weston spent nineteen years in England, from 1584 to 1603. During part of that time he was superior of the Jesuit mission. He was in prison for seventeen years, four of which were spent in solitary confinement in the Tower of London, and was finally

exiled. His story is not as gripping as that of John Gerard, S.J., who was a colleague of Father Weston in the mission. But it makes inspiring reading. It conveys a sense of the hardships of Catholic life under Elizabeth, bringing out the heroic faith, courage, and patience of the faithful in their resistance to one of the cruelest, most thorough, and least known persecutions in history. Father Weston, himself, appears in the narrative as a worthy leader of such a people—a wonderfully brave, prudent, humble, devout, and ascetic priest.

Father Caraman, who has given us this book, is more than a good translator. He is also an excellent historical editor, providing numerous, complete notes as well as printing rare letters and documents to throw light on persons, places, and events referred to in the text. Consequently his book will be of interest not only to the general reader but also to the specialist in history. L.W.

The Poet and the Lunatics. By G. K. Chesterton. New York, Sheed & Ward, 1955, pp. 225. \$3.00.

Tremendous Trifles. By G. K. Chesterton. New York, Sheed & Ward, 1955, pp. xiii, 216. \$2.75.

On a table piled high with undigestible desserts, one longs to reach out for the simple pantry pastry—the type whose random nut or raisin leaves much to be savored long after the eating. Sheed and Ward has provided us with just such fare in republishing two of G. K. Chesterton's most delightful works: *Tremendous Trifles* and *The Poet and the Lunatics*. They come as a happy relief for a literary world surfeited with a preponderance of overly serious and self-conscious works.

In *The Poet and the Lunatic*, Chesterton is obviously playing at the penguin-in-mirror game. What he sees there may often be a surprise to him, but not to those who have come to appreciate him as a figure of radiant humor. The results are always delightful. Although he never admits to his identity, Chesterton sees himself as a young painter with vague poetical pretensions intent on projecting himself into the myriad byways of lunatics. To one accustomed at playing games with twice the gusto of most, such a vision allows Chesterton's particularly imaginative genius to concoct eight thoroughly sane selections about the insane.

There is nothing trifling about the *Poet's* companion piece, *Tremendous Trifles*. To be sure, Chesterton's subjects may appear insignificant—colored chalk, the weather, a cigar butt, a cab fare,

wallpaper, a long neck, a shave, and such-like—but these trifles merely afford the celebrated “dragon slayer” the opportunities to create thirty-nine highly personalized essays of uncommonly tremendous significance. In this erratic journal, Chesterton proves that we can “by fixing our attention almost fiercely on the facts actually before us, force them to turn into adventures; force them to give up their meaning and fulfill their mysterious purpose.” Although he would have the reader believe that he has allowed these little marvels of adventure to “settle on him like flies,” one soon realizes that Chesterton has once again merrily skipped through our world of politics, religion and science, sounding bells of considerable profundity!

V.L.

The Priesthood and Perfection. By Reginald Garrigou-Lagrange, O.P. Translated by E. Hayden, O.P., S.T.Lr., Ph.D. The Newman Press, Westminster, Md., 1955. pp. 208. \$3.00.

The doctrine of the author's classic work, *The Three Ages of the Interior Life*, is here summarized and applied to the priest. This is no unwieldy tome to be stored away and read “when I get some time”; it is short, thorough and stimulating.

The opening chapters raise the question whether the priest has a sufficient interior life by considering the tremendous errors of modern life, the supernaturality of faith, and the signs of faith and a supernatural spirit. The next four chapters treat of the varying obligations to seek perfection on the part of the faithful, religious, priests and bishops. The final six chapters deal with priestly perfection: the beatitudes as its measure, the priest's interior life, his virtues and their purification, and his mental prayer and Eucharistic worship.

Each chapter, though brief and at the same time covering a formidable topic, is far from being merely a cursory glance at the field. Nor is it a ponderous theological treatment. A doctrinal section comes first, illuminating, clarifying, simplifying; then follow practical applications which are pertinent and forceful. An economy of words succinctly puts across the well-assimilated ideas of a theologian noted for the reliability of his doctrine. Thus, for instance, purification of the virtues means “the exercise of each virtue more and more in line with its formal motive, and not because of some lower motive associated with it.” The function of the moral virtues is “to purge our will and feelings of the dross of vice which distorts our grasp of reality.”

The translation is of good quality, and the clear format a useful aid in following the progression of thought. However, the text itself is marred by irksome instances of faulty proof-reading ("Mary Magdalen at the feed of the Saviour").

The Priesthood and Perfection is strongly recommended to all priests and seminarians; it will give a keen insight into the grandeur of the priesthood and into the ready availability of the means to approximate this ideal. The short chapters make the book well-suited for spiritual reading. D.K.

Bloody Mary. By Theodore Maynard. Milwaukee, The Bruce Publishing Company, 1955. pp. viii, 297. \$4.95.

Bloody Mary penetrates that provocative period of momentary Catholic restoration in England. It was Mary Tudor who "brought Christ home again," commented John Heywood, a contemporary. Having her mother's deep Catholicity, she was determined to restore the Church to England and cement the bond with Rome. She considered herself "God's instrument" in this most difficult task which required all the forces of her Catholic background, her prudence, and her wisdom. But Mary, who assuredly possessed a wholesome humility and piety, was not one of the rare saint-rulers. Due to her advisers, and moreover, to her own decisions, such as her marriage to Philip of Spain, she was destined to fail. The Marian persecutions only confirmed her fate. Heresy was too deeply embedded on the Isle for Mary's short reign to uproot it. Her life, Maynard tells us, was in vain.

In this most recent work on Mary Tudor, we see again the Maynard who can dramatize history without destroying it, though at times weakening its probative force. The Christian character of Queen Mary is finely sketched and portrays a saintly sovereign. A commendable chapter is "The Fires of Smithfield," in which Maynard presents a scholarly treatment of the Marian persecutions. Indeed, *Bloody Mary* is most entertaining for the average reader, a must for the Maynard reader, and a consideration for the historical reader.

C.C.

Introductory Metaphysics. By Avery R. Dulles, S.J., James M. Demske, S. J., Robert J. O'Connell, S.J. New York, Sheed and Ward, 1955. pp. ix, 345. \$4.50.

In this work the authors profess to offer the reader a scientific survey of the real. Following Christian Wolfe's division of philoso-

phy, they present a procedure basically diverse from that of Aristotle and St. Thomas. The three degrees of abstraction (which for St. Thomas indicate the pattern of philosophical inquiry) are in this work necessarily avoided in an attempt to study all of real being from one point of view. This departure from the natural mode of investigation results in a very unscientific treatment.

One of the most striking features of the book is the authors' facility with the expression of philosophical notions, a very difficult problem for any English-speaking Thomist. While space forbade a more detailed treatment of some modern opinions in the area of Metaphysics, we do find an unusually good presentation of their argumentation, coupled with able refutations. Another pleasant characteristic of the work, not so readily found in the more recent philosophical manuals, is the recognition of the contribution made by so many of the ancient Greeks.

The most profound and difficult of all the problems with which the Greeks struggled was the famous "impossibility" of the "one and the many." This approach as employed by the authors is indeed valid in the establishment of Hylomorphism and, of course, was used by St. Thomas in his commentary on the first book of the Physics. However, in the attempt to carry this same approach over to the question concerning the real distinction of essence and existence, the results are not so encouraging. For at this point in the work we encounter a somewhat strange concept of existence, and a confusion of the distinction between essence and supposite. The probative proposition in this argument runs as follows: "Beings which are multiplied in existence are all totally alike insofar as they are, and totally unlike insofar as each is what it is." The cogency of this proof is present only if a) we understand existence as something univocal (whereas it is actually analogical, as our authors tell us elsewhere in the book); b) we understand essence as the principle of total alienation and incommunicability (which principle is, in reality, the supposite).

While a real dependence of St. Thomas on the thought of Aristotle is indicated, there is an insistence on placing these two thinkers slightly out of harmony. On nearly every profound question, St. Thomas appears to find it necessary to correct, or at least make "adjustments" on the thought of Aristotle. An examination of St. Thomas' commentaries on the works of Aristotle clearly shows that such "adjustments" are largely fictitious. The latter part of the book, viz. the treatment of Natural Theology, is, in general, quite sound, except for the proof of the existence of God. Here the authors have

preferred Avicenna's concept of contingency to St. Thomas'.

By way of summary: with regard to philosophical conclusions, the work is thoroughly Thomistic; the method adopted in arriving at these conclusions, while frequently original, is sometimes lacking in cogency; while the college student would certainly obtain many sound ideas from a study of this work, it cannot truly be classed as a scientific text-book.

M.K.

Essays in Christian Unity. By Henry St. John, O.P. Westminster, Md., The Newman Press, 1955. pp. 144. \$3.00.

The disunity of Christendom has led serious thinkers, both within and without the Church, to seek a solution to the problem. This book of essays, written by Father Henry St. John during the past quarter of a century, treats the principal causes of the lack of harmony among Christians. Each essay deals with a particular phase of the problem, such as the nature of Christian Unity, and its relation with authority, infallibility, etc.

Essays in Christian Unity is informative, but, more important, leads the reader to a realization of the charitable and sincere attitude we should have toward our separated brethren. Without compromise of Catholic doctrine, Father St. John labors valiantly to remove the obstacles that separate non-Catholics from the True Church of Christ. His book will inspire others to work with this same zeal "that all may be one."

A.McK.

The Scholar and the Cross. By Hilda C. Graef. Westminster, Md., The Newman Press, 1955. pp. viii, 234. \$3.50.

"Edith Stein's person is more important than her work." This judgment, expressed five years after her death, is substantiated in the present study of this Jewish convert, brilliant philosopher, deeply spiritual Carmelite nun, and victim of a Nazi gas chamber.

A child of a devout Jewish family, Edith Stein became an atheist in her teens. When twenty, she began a seven year period under Husserl, a phenomenologist philosopher who had made the deepest impression on her and all Germany by reinjecting into philosophy the scholastic note of objectivity. Here she met philosophers who were also practicing Christians and, with the question of Truth thus raised, she chanced on the *Life* of St. Teresa of Avila, read it through in one night and closed it with the decisive statement, "This is the Truth." She spent the eleven years after her baptism teaching and

giving lectures. Ten months after Hitler assumed full powers, she entered the Carmel in Cologne. In Carmel she became more joyful and womanly, yet still exhibited the same calm, intense concentration as when a philosopher, the same simple, modest, strong personality.

From the time of her baptism she considered that her vocation was to bear willingly the cross that God laid on the Jewish people; with the permission of her Carmelite superiors, she offered herself as a victim of expiation. At the end of 1938 she was forced to leave Cologne for the Carmelite convent at Echt in Holland. Three years later she was arrested by the Gestapo in a general roundup of Catholics of Jewish blood and perished in the gas chamber at Auschwitz.

The author's admiration for Edith Stein does not deter her from giving a well balanced critique of Edith Stein's writings, which are always fundamentally phenomenological, a point of view over-restricted for the wide scope of philosophy and theology into which she delved. Edith Stein's was a deep personality, and to it is applicable what she said of her conversion, *secretum meum mihi*, my secret to myself. Hence this well written and well organized life does not leave the reader with a feeling of friendly familiarity with the subject, yet it is a fine appreciation of a gifted mind and a great heart. D.K.

The Priest in the World. By Josef Sellmair. Translated from the German by Brian Battershaw. Westminster, Md., The Newman Press, 1955. pp. x, 238. \$3.25.

In portraying the "humanistic ideal of the priesthood," the author shows the influence of Father Johann Michael Sailer, a German priest of the eighteenth century who has ever since been the subject of much controversy. Father Sellmair rightly insists on two features of this ideal: the priest must be a whole man, for grace presupposes and perfects nature; secondly, the priest must *live* the doctrine, there must be an "inwardness" certifying the priest's personal acceptance of what he preaches. The author has a keen insight into both these truths, and many of the sections which develop and apply them—always in the context of the supernatural—are outstanding.

Yet there is confusion and ambiguity in the book, arising from the existentialist tendencies of the author, and the vast amount of matter he attempts to cover. A brief glance at the Table of Contents almost startles the reader. The ten chapters cover such topics as The Strangeness of the Priest in the World, The Position of the Secular

Priest, The Priest and Learning, Human Culture and Christian Culture, The World of the Priest, Personality and Asceticism. Some of these contain as many as fourteen subdivisions, which are often still quite general; the mystical idea of the priesthood, priest and laymen, the priest and society, the priest and freedom, social mission—these are but five of the eleven under The Position of the Secular Priest. Condensing this amount of material in so few pages results at times in underdeveloped ideas and rapid transitions with little continuity of thought.

While the author is definitely not an existentialist, he occasionally has an existentialist impatience in his zeal to get the doctrine into action. This is especially evident throughout the chapter, The Priest and Learning. Here the author stresses the necessity of a thorough study of the humanities, scholastic philosophy and speculative theology (though Canon 1366, on the necessity of following the Angelic Doctor, is curiously translated "... according to the method, teaching and principles of the English teacher of this school." p. 56). Then he contends that "Theology must consist primarily in the most absorbed personal preoccupation with the word of God. . . ." It is apparent from this section that he confuses the science of theology with the life of a theologian. There is a failure to reconcile, or establish the nexus between, the demands of the essential principles and the existential consequences.

Though sections of the book must be interpreted with discretion, *The Priest in the World* is well worth the reading. D.K.

The Book of Psalms. By Edward J. Kissane. Vol. II. Westminster, Md., The Newman Press, 1954. pp. vi, 336. \$5.75 per volume, \$10.00 per set.

Among the obstacles encountered in perceiving the *verbum divinum* through the cloud separating us from the sacred authors are remoteness of eras, differences in life, geography, customs and worship, and, not the least, our ignorance of Oriental poetics. Whatever increases our knowledge of the literal meaning of the psalterian treasure is seized upon, consumed and digested. Not in vain, then, did we happily anticipate the second volume of Msgr. Kissane's *Psalms*. The present book follows the same plan as Vol. I—special introduction to each psalm (73-150, Hebrew enumeration), translation, critical notes, interpretation—and shares in the same deserved approbation (cf *Dominicana*, December 1954, p. 397).

Any new translation from the Hebrew inevitably begets com-

parison with others of the same genre. As an example of the author's method, take the familiar Ps. 129 (130), *De Profundis*:

GISSANE

6. My soul [waits] for the Lord
More than watchmen for
the morning;
(watchmen for the morn-
ing);

7. (Israel waits for Yahweh)...

PIAN

6. Exspectat anima mea Domi-
num, magis quam custodes
auroram.

Magis quam custodes auror-
am,

7. exspectet Israel Dominum...

Msg. Kissane treats 6c as a dittograph to be omitted and suggests that 7a (which he has to account for because of evident parallelism) has been added from 130 (131):3a; thus the latter must be translated "Israel looks for Yahweh." The editors of the Pian Psalter adopt no such attitude and note that "the same words are repeated to depict the vehemence of desire." Their interpretation of 130 (131):3a is "Spera, Israel, in Domino." In both cases our American (Confraternity) translation is in conformity with the Pian.

Msg. Kissane's expert rendering of the psalter will be a great help when poring over the Hebrew, but our opinion is that the general reader will find the C. C. D. translation much smoother reading and just as faithful to the inspired text.

J.A.M.

The Heart of Christ. By Jean Galot, S.J. Translated from the French by John Chapin. Westminster, Maryland, The Newman Press, 1955. pp. ix, 295. \$3.50.

Devotion to the Sacred Heart. By Louis Verheylezoon, S.J. Westminster, Maryland, The Newman Press, 1955. pp. xiv, 280. \$3.75.

Characterized by simplicity and clarity of expression, *The Heart of Christ* emphasizes the love of Christ as presented in the Gospels. In four descriptive sections the author depicts the Heart of Christ as turned toward the Father, as fond of His Mother, as devoted to men, and as the perfect image of His Father. The copious Gospel quotations are smoothly interwoven with meditative explanations. The love of Christ so strikingly and tenderly presented should certainly inspire us to reflect upon the life of Christ with great personal gain.

Balancing this easily readable Gospel narrative of the love of Christ, *Devotion to the Sacred Heart* is a comprehensive documentary study of this popular devotion. An informative introductory chapter traces the devotion from its beginnings with the four apparitions of

Jesus to St. Margaret Mary Alcoque through its subsequent development in numerous Papal Encyclicals and theological treatises.

Individual chapters are devoted to a study of the object, the ends, the practice itself, and the motives for this devotion to the Sacred Heart. Constant repetition of the forceful words of Jesus to St. Margaret Mary and of the injunctions of the Popes effectively awakens the reader to the import and the urgency of Our Lord's demands for this devotion. In conclusion, Fr. Verheylezoon thoughtfully presents a brief summary of the devotion to the Immaculate Heart of Mary, a sure way to the Sacred Heart of Jesus.

These two reflective books are recommended to all who desire to learn more about, and to increase their devotion to, the Sacred Heart.
K.M.S.

Sacraments and Worship. Edited with commentary by Paul F. Palmer, S.J., S.T.D. Westminster, Maryland, The Newman Press, 1955. pp. 227. \$4.75.

Father Palmer has instituted an extensive theological series entitled *Sources of Christian Theology*. These documentary sources will include the writings of the Apostolic Fathers, the Councils, the Doctors of the Middle Ages, the encyclicals and pronouncements of the modern Popes, as well as quotations from non-catholic writers. The first volume in the series, *Sacraments and Worship*, treats of the Sacraments in general and the three Sacraments of Baptism, Confirmation, and Holy Eucharist in particular.

The early Fathers highlight the development of the rites of Baptism, Confirmation and the Eucharistic Sacrifice. St. Augustine deals with the Donatist heresy and the problem of re-baptism. With the Middle Ages the sacramental doctrine becomes systematized. The Council of Trent adopts many of the formulas of St. Thomas Aquinas and enuntiates the sacramental principles in clear terms. In our own times, St. Pius X restores frequent Holy Communion. And Popes Pius XI and XII clarify the role of the laity in the Sacrifice of the Mass.

Father Palmer places the Catholic tradition side by side with the teachings of those outside the true faith. This serves to illustrate the unified unfolding of Catholic thought. Secondly, it shows that the dissident Oriental Churches have kept most of the essentials of sacramental worship. Thirdly, it displays how Protestant theologians have gradually lost the concept of Sacrament and Sacrifice. The editor's historical and doctrinal notations give continuity to the work.

His selection and translation of the sources of Christian tradition are highly commendable.

Succeeding books in the series will treat of Penance and Extreme Unction, Holy Orders and Matrimony, Revelation and Faith, God and Creation, Sin and Grace, Christ and His Church. The whole series should prove valuable for students and teachers of theology on the college and seminary level.

J.M.D.

Treasure Untold. Reflections on the Apostles' Creed. By Rev. Albert Shamon. Westminster, Maryland, The Newman Press, 1955. pp. xi, 222. \$3.50.

In a simple and yet powerful style, Fr. Shamon makes accessible to everyone the reflections of Augustine and Aquinas on the truths of the Catholic Faith as embodied in the Apostles' Creed. The author, in interpreting the mind of the two great Doctors on these fundamental matters, presents the doctrine in a very readable way, the end product being a popular and appealing work. Each of the twelve articles in the Creed is briefly explained in language free from technical terminology, and every attempt is made to present the ideas to the reader by means of familiar concepts. For example, in describing the Church as the Mystical Body of Christ, he says, "The Church is not just a brotherhood, like the Knights of Columbus. . . . Neither is She exclusively a mutual-aid society, like the Red Cross, nor a world peace organization, like the United Nations. The Church embodies more than rites and rituals, priests and prelates. A Spirit dwells in Her. She is an *organism*! All the difference in the world!"

The universal need for such a work makes this book of incalculable value to Catholics and non-Catholics alike. Fr. Shamon's enlightening explanations article by article of the Apostles' Creed make it possible for all Catholics to deepen their understanding of the truths on which their faith is founded. The apologetical character of the work will be very helpful to those non-Catholics interested in knowing something of the teachings of the Church. *Treasure Untold* is indeed a book worth treasuring.

J.G.P.

Fount of Our Joy. By Sister Mary Jean Dorcy, O.P. Westminster, Maryland, The Newman Press, 1955. pp. 125. \$2.50.

Master Albert. By Sister Mary Jean Dorcy, O.P. New York, Sheed and Ward, 1955. pp. xi, 173. \$2.50.

Sister Mary Jean Dorcy is widely known for her talents in writing for the younger generation. In her own estimation she is primarily

a silhouettist, for which she is justly acclaimed, but certainly her talent for writing is no less significant. Sister Mary Jean has written much and on varied subjects and, with one exception, all her books have been intended for children. In her two most recent books the words, the details, the very incidents themselves are dynamic and vital in their expression and reach down to the level of children to hold their attention on the deep mysteries of the faith.

Fount of Our Joy presents nine legends of Our Blessed Lady in dramatic form. These dramatizations in poetry and prose are primarily designed for the entertainment of groups of children through such mediums as radio or stage.

The second book, *Master Albert*, written in dialogue form, concerns the scholarly Dominican Saint, Albert the Great. There is an ingenious interweaving of history and legend in this account of one whole life is so little known. Called the 'secretary of Mary' because of his exceptional devotion to the Blessed Mother, Albert became under Mary's tutelage a profound student of the natural sciences, an eloquent preacher, the teacher of the Church's most brilliant theologian, St. Thomas Aquinas, and a good shepherd as Bishop of Ratisbon. These highlights of his life and the vital qualities of the Saint are expressed in a language and style bound to appeal to the adventurous spirits and imaginative minds of children.

Sister Mary Jean manifests in these two books her realization that children "have need to be taught what are the first elements of the words of God, and are such as have need of milk and not of strong meat" (Heb. 5, 12).

H.M.

A Commentary on the Apostles' Creed. By Rufinus. Ancient Christian Writers Series. Translated and annotated by J. N. D. Kelly, D.D. Westminster, Maryland, The Newman Press, 1955. pp. 167. \$2.75.

St. Paul, in his Epistle to the Ephesians, admonishes us that we must be "careful to keep the unity of the Spirit . . ." and further adds that there is but "one Lord, one faith, one baptism." The unity he seeks is found in the profession of one Lord, Jesus Christ; one baptism, the baptism of water; one faith, which is beautifully summarized in the Apostles' Creed.

Father Kelly has given us, in this translation, an excellent insight into the doctrinal teaching of Rufinus on the Apostles' Creed as it was taught in the early ages of the Church. The Commentarius is one of few original works written by Rufinus, as he himself was a translator. He was not a literary genius in his period, being dwarfed

by such greats as St. Augustine, St. Ambrose, and St. Jerome, a fact which he admits in the opening sentences of the *Commentarius*. But we must not slight the value of the work, as Fr. Kelly points out in the Introduction: "For the theologian and general reader alike the chief interest of Rufinus' treatise must lie in the glimpse it allows of popular Christian propaganda at the beginning of the fifth century. . . . For the specialist . . . the *Commentarius* has unique importance because of the testimony it bears to the evolution of credal forms." The book is divided into three sections: the introduction, the translation of the *Commentarius*, and the notes on the translation, all superbly written. It might be well, however, to read the entire translation once without reference to the notes in order to appreciate its beauty.

R.R.A.

Medical Guide to Vocations. By Rene Biot, M.D. and Pierre Galimard, M.D. Translated from the French and adapted into English by Robert Odenwald, M.D., F.A.P.A. Westminster, Maryland, The Newman Press, 1955. pp. xx, 303. \$4.75.

A pioneer in its field, *Medical Guide to Vocations* sets out to answer the requests of spiritual directors and religious superiors for a book which will aid them in the solution of the medical problems arising with regard to vocations. An excellent translation and adaption by Dr. Robert Odenwald of the Catholic University of America has made the book available in English.

After a brief introduction describing the role of the body in the spiritual life, the authors proceed, in three principal sections, to examine the various phases of this complex problem. The first treats of the factors to be considered before admission of an applicant to the novitiate or seminary. This section discusses heredity, temperament and mental constitution, the individual's past, his aptitudes, and the various examinations which should be made before admission. The second part considers the difficulties encountered in the years of formation. In it are chapters on the psychology and pathology of beginners, the practice of the vows, and the constituent elements of an advisable positive hygiene. The final section discusses the questions of temporary delay, definitive rejection, and readjustment to lay life.

As is often the case with books which are firsts in their field, *Medical Guide to Vocations* has many excellent features, but also some shortcomings. Throughout, the authors have carefully distinguished between the role of the physician and that of the spiritual

director. The principles presented are for the most part quite accurate and the suggestions for a positive hygiene are excellent. However, it is doubtful that such thorough medical psychiatric examinations before admission as are described here would be feasible. More important, the book would be much more helpful to spiritual directors in the determination of an individual's mental and temperamental constitution if it had proceeded according to the system which examines personality traits, rather than according to the typological method for the study of personality. Especially in this country, typology is falling into disuse because it is too theoretical and impractical.

Briefly then, the book will be of definite assistance to spiritual directors and novice masters or mistresses. It must, however, be read with the realization that each particular medico-spiritual problem involving a vocation has its own peculiar aspects, and its solution must always respect the supernatural realm of grace. C.M.B.

Personality and Mental Health. By Rev. James E. Royce, S.J. Milwaukee, Bruce Publishing Co., 1955. pp. xiv, 352. \$3.50.

Balanced and broad coverage with concise definitions simply explained marks this college textbook of psychology by Fr. Royce. Considering the vast amount of literature concerning mental health and the propagation of current ideas on the subject in such a confusing manner, it is encouraging to see how much order, ease of reading and occasional wit Fr. Royce has imposed on the data.

The author has taught psychology for several years, and the present book has been given a two year trial in the classroom. The five parts of the book consider first the problem of mental health, then the structure, development, management, and disorders of personality. To each chapter is attached a series of questions, exercises and selected readings. There is a general bibliography and index to the whole book.

Many special problems are treated: Moral Responsibility in the Abnormal, Religion and Mental Health, the Bright Child, Sex, Fear, Scruples, etc. An example of the practical application of the doctrine is the fourfold remedy given for scrupulosity: the scrupulous person must abandon his concept of the "adding-machine God," see his scrupulosity as a defense mechanism, give an ascetical adherence to the rules of good hygiene and follow the time-honored procedure of submission to the strict direction of a confessor.

The author has emphasized the normal; thus case histories are

very rarely used. Traditional teachings and the findings of modern psychology have been integrated to a workable degree. In doing this Fr. Royce notes that he had to stretch some of the older definitions to fit the current use of the terms and that this would bring some criticism. Some of the statements expressing casual relations could also be clarified, e.g. "Physical means will remedy effects clearly psychological in origin" (p. 241). However, in spite of these minor defects, *Personality and Mental Health* should prove a source of light to the Christian student striving to gain or maintain the mental equilibrium necessary for the expression of his faith. L.M.T.

Spurs To Meditation. By Rev. Bartholomew O'Brien. Milwaukee, The Bruce Publishing Company, 1955. pp. 116. \$1.25.

Spurs To Meditation is an appropriately named book. It is difficult to imagine any seminarian or priest who could read it and not resolve to practice perseveringly a daily half hour of meditation, and that not, as it were, grudgingly, but rather with a sigh of relief realizing that it can be done so easily.

Father O'Brien has written a modern parish priest's handbook of meditation, a guidebook that succinctly reveals and successfully overcomes the everyday pitfalls of a good meditation—sleepiness, lack of time, interruptions, distractions, aridity, false humility. Speaking of interruptions, he comments: 'Conferences, sermon preparations, little talks with Sisters and fellow priests and seminarians are often most edifying, but they are not an *alter* meditation and will not serve properly to make one an *alter Christus*' (p. 77). This is a book written by a busy priest for busy priests; it is a book which can easily fit in the pocket and contains a method of prayer equally compact.

A.C.

The Glory of Christ. By Mark L. Kent, M.M. and Sister Mary Just of Maryknoll. Milwaukee, The Bruce Publishing Co., 1955. pp. x, 285. \$3.75.

A billion and a half people in the world today have never heard of Jesus Christ. This number would even be considered larger had it not been for the efforts of Catholic missionaries, who followed the instruction of Our Lord: "Go into the whole world and preach the gospel to every creature." The missionary spirit is vividly portrayed in *The Glory of Christ* by Father Kent and Sister Mary Just, both Maryknollers. This fine work gives a brief account of two hun-

dred outstanding missionaries from St. Peter, in the early days of the Church, to Bishop Ford, an American of the twentieth century. Included are many Dominicans, among whom are numbered Saints Dominic, Hyacinth, Raymond of Pennafort, Vincent Ferrer, and Louis Bertrand. Missionaries of the Church, both men and women, have worked with all races and throughout every era, but they agree in one thing—"all for Christ—nothing for self." The missionary spirit of the authors is manifested in their successful, and self-effacing, efforts to permit the Glory of Christ to shine in these pages.

D.A.McC.

A History of the Crusades. Volume I: The First Hundred Years. Marshall W. Baldwin, Editor. Philadelphia, The University of Pennsylvania Press, 1955. pp. xxvi, 694. \$12.00.

The idea of compiling a comprehensive history of the crusades was first conceived by Professor Dana C. Munro of Princeton. After his death in 1933, the project was continued by Professor J. L. La-Monte whose untimely death in 1947 caused considerable delay to the already long-protracted work. Under the influence of Dr. La-Monte, crusading historiography has been extended to include a period ranging from the eleventh to the fifteenth centuries. This first volume of the proposed five-volume series is concerned with the background and the various forces behind the First and Second Crusades. Arabs, Moslems, Turks, Greeks are all given careful and intensive coverages; the Church and the feudal system are thoroughly examined for the tremendous roles they were to play.

The work as a whole is a masterpiece of editing. In twenty-two articles by fifteen great historians there is always present a most gratifying style, especially when one considers the ponderousness which might have burdened such a subject. Steven Runciman's description of the capture of Jerusalem is perhaps as vivid and exciting a description of a battle as can be found anywhere.

Yet if it is history's task to convey not only the facts, but the spirit of a given epoch as well, then the work must be considered somewhat wanting in this one respect. The facts are there; history is accurately recorded. But the spirit of the cry which was ever present on the crusaders' lips, *Deus vult*, *Deus vult* rarely finds its way into the work.

The entire series, if it continues in the excellent pattern begun in this first volume, is highly recommended for even a casual student of medieval history and should become a standard reference work for all Catholic libraries.

C.K.

God's Men of Color. By Albert S. Foley, S.J. New York, Farrar, Straus and Company, 1955. pp. x, 322. \$4.50.

God's Men of Color, contains thumbnail biographies of the seventy-two negroes ordained to the Priesthood in America during the past one hundred years. It gives a vivid description of the trials and hardships these men had to endure in order to become "Alteri Christi." Each story is presented in a simple, straight-forward manner in accordance with the personalities treated. Father Foley makes no pretense at presenting an exhaustive biography of any one man. It is rather his intention to give an over-all picture of the condition of the negro and the obstacles with which he must contend in his struggle for freedom.

The book answers, affirmatively, two important questions: Does the hierarchy of the Church want to develop the colored priesthood for pastoral work? Do the Catholic people of this country, white and colored, want to have colored priests ministering to their spiritual needs? Of particular value is the introduction by Archbishop Cushing in which he describes the role of the negro in the Mystical Body, and the last chapter entitled "The First Hundred Years" in which Father Foley sums up the progress of the negro in the clerical state and shows that the ratio of negro priests in proportion to the Catholic negro population is not abnormally low.

God's Men of Color is a well-written tribute to the first seventy-two negroes raised to the dignity of the priesthood in this country. It is a book which will serve to increase our appreciation of the colored clergy and to give a deeper insight into the universality of the Mystical Body of Christ. T.M.D.

Robert Grosseteste, Scholar and Bishop. Edited by D. A. Callus. London and New York, Oxford University Press, 1955. pp. xxvi, 263. \$6.75.

"Filially and obediently I do not obey," wrote Robert Grosseteste when confronted with Pope Innocent IV's presentation of a benefice to his nephew; "I reject, I rebel against the contents of this letter." This is not, as it may at first sight appear, the clutching of a dying man at a last straw. Grosseteste was a papalist through and through, and in nothing was he more true to himself than in his relations with the papacy. He counted the Vicar of Christ the pivot on which the Church turned, but did not fear to appeal to an erring pope as man to man.

Robert Grosseteste (1168-1253) was a scientist, philosopher, theologian, biblical scholar, and bishop of an important English dio-

cese. His complex personality is the subject of this new book submitted to the high-caliber scholarship of Dominican Father Callus of Oxford. It is a volume of six essays commemorating the seventh centenary of Grosseteste's death. The essays are all very erudite, extremely well written. Some are admittedly dry reading, such as the account of Grosseteste's library and the rolls of his episcopal family (an appendix), but necessarily belong to a book of this type.

The other essays are concerned with Grosseteste as a scholar and an exegete, his position in the history of science, his administration of the diocese of Lincoln, and his relations with the Papacy and the Crown. A valuable appendix presents in detail the unsuccessful attempts to have Grosseteste canonized, together with a description of the *cultus* of Blessed or Saint Robert of Lincoln and the *missa de reliquiis* in his honor—not a requiem and not a Mass of a confessor, but a compromise between law and devotion. J.A.M.

Sunday Sermon Outlines. By Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D. Foreward by Most Rev. Patrick A. O'Boyle, D.D., LL.D. New York, Frederick Pustet Co., Inc., 1955. pp. xvii, 324. \$6.00.

For a number of years the Archbishop of Washington, D. C. has kept a commendable paternal eye on the preaching done within its confines. By means of an annual syllabus, an ample scope of dogmatic, moral, and liturgical teaching has been presented to the faithful from the pulpit. This book represents a compilation of five years of such work. The author of the yearly syllabus, and of the outlines, is a noted theologian and preacher, and presently Dean of the School of Theology at the Catholic University of America.

The outlines are grouped into five general series: the Apostles' Creed, Moral Law, Sacraments, Sunday Gospels, and the Holy Eucharist. There is also a short appendix for feast days. Each one-page sermonette—about 500 words—is followed by a practical application. The total of 29 outlines gives a varied choice of a fundamental background to any sermon.

Writing in a straightforward style, backed by 35 years of experience, Father Connell has produced basic gems for preaching. Of themselves, they should not be taken "in toto," nor used on a moment's notice. As the title indicates, they are outlines and should first be meditated upon and amplified by one's own thoughts. This is especially true regarding scriptural references, a prime factor in spreading the Word of God.

More often than not, books of this type serve only to multiply thoughts and confuse the preacher. But this logically constructed handbook will prove to be a positive asset in the preparation of sound sermons.

J.D.L.

The Catholic Shrines of Europe. By Msgr. John K. Cartwright and Alfred Wagg. New York, McGraw-Hill Book Company, Inc., 1955. pp. 212. \$6.00.

Pius XII. By Mgr. Pierre Pfister. New York, The Studio Publications with Thomas Y. Crowell Company, 1955. pp. 159. \$6.50.

Of all the published collections of photographs of Catholic Europe presented to the public as a result of the impetus of the recent Holy Years, *The Catholic Shrines of Europe* is undoubtedly the finest. Here is the record of a sensitive artist, himself on reverent pilgrimage.

What makes this collection particularly fine is the extent of its coverage. Here are not only the famous shrines such as Assisi, Lourdes, Rome, and Loretto to which thousands travel annually. Here, too, are a hundred others; some were once great centers, others have had nothing more than local or regional veneration. But famous or unknown, they present a pattern of centuries of rich and varied devotion. All are photographed with evident and tender care. Most of the pictures come from Mr. Wagg's own camera. They are not merely dry factual reporting. Each picture is a careful and intelligent composition, done with that consummate art which effaces the artist and concentrates on the subject. The result is a book to be cherished, for souvenir by those who have been there, for devotion by those who were not so fortunate.

The book is arranged by country and contains a splendid map showing the location of the major shrines. Msgr. Cartwright's text accompanies this feast for the eyes with a running commentary which contains much useful information and serves to set these shrines in their proper historical perspective.

Mgr. Pfister's book is another collection of pictures, recording this time the life and works of the reigning Sovereign Pontiff. To this end they are arranged in chronological order. Most of them were taken by the official Papal photographer. One breath-taking view looking up inside the great dome of St. Peter's is by the author.

The book opens with a long meditative commentary on the meaning of Rome and the Popes, continues with reflections on the life and

works of the present Holy Father based on the pictures. The pictures themselves, each at least a full page in size, are supplemented by an index of explanatory captions for each picture.

The art of editing a collection such as this consists in evoking in the viewer a sense of those things which can only be hinted at in the pictures. The Holy Ghost in His inexhaustable Love for mankind has given us as the Vicar of Christ a learned teacher, an eloquent speaker, a man so full of transparent love that young and old, rich and poor are drawn with spontaneous reverence to this our Angelic Shepherd.

A.M.W.

The Mind of Pius XII. By Robert C. Pollock. New York, Crown Publishers, Inc., 1955. pp. 234. \$3.50.

After reading this book, no one, Catholic or non-Catholic, will fail to appreciate the influence for good exerted by Pius the Twelfth in the world today. The author, conscious of the great numbers who have neither the time nor the patience to peruse and study the many Papal documents, has compiled this anthology. Mr. Pollock has gleaned from the full texts of the Papal pronouncements excerpts which cover the entire pontificate of Pius the Twelfth.

A glance at but a few of the subjects treated—the dignity of man, man's natural right for private property, his relations with his fellow man—suffices to show the scope of this work. Beginning on what might be termed an apologetic note, Mr. Pollock devotes a chapter on the Church herself, emphasizing her growth, duties, and position in the world. Each chapter is introduced with a short commentary giving the reason for the inclusion of the excerpts chosen. The author also wisely includes a listing of sources, facilitating further study by those who seek an even deeper understanding of the mind of Pius the Twelfth.

T.F.C.

God's Heralds. By J. Chaine. Translated from the French by Brendan McGrath, O.S.B. New York, Joseph F. Wagner, Inc., 1955. pp. xiv, 236. \$3.95.

The study of the prophets is somewhat complex and involved because of our lack of knowledge concerning the political, religious and social history of the Jewish nation. The prophet, "the man who spoke in Yahweh's name and preached His doctrine," was a man of his own age. He wrote and preached using images and symbols that were familiar to himself and to the people of his nation. The history

then of the Hebrew nation forms the backdrop against which the drama of prophecy was born and against which the prophetic books are to be read.

The author in his foreword does not propose his book as an exhaustive treatise on the historical background of the Jewish nation; nor even as a complete synopsis for the understanding of the prophets. His claim is a modest one. He writes: "It has been my intention to prepare a simple guide whose purpose it is to place the prophetic writings in the historical setting for which they were originally written." The author achieves his purpose in the eight compact chapters of *God's Heralds*. Each chapter contains a wealth of material for the understanding of the prophets. The work, though a brief one, manifests years of painstaking research and study on the author's part. In the first chapter, for example, Chaine discusses the meaning of the word prophet, the types of prophets, the ways of divine communication and the basis of the classification of the prophets. The second part of this chapter is a brief summary of the political history, the religious life and social conditions from the revolt of the ten tribes at the death of Solomon to the prophet Amos, the first of the 'writing' prophets.

God's Heralds will make an excellent guide for students of the sacred text and will prove an invaluable source of information for the laymen desiring a better understanding and a more intelligent reading of the works of the prophets.

C.B.

The Silent Church. By Lino Gussoni and Aristede Brunello. New York, Veritas Publishers, 1955. pp. 391. \$5.00.

The Silent Church is a detailed factual account of the persecution of the Church behind the Iron Curtain up to the year 1952. The narration of events is literally interspersed with documents attesting to its accuracy. Abundant evidence is given of the ruthless attitude of the Communists in their relentless attack upon the Church. Records of the futile efforts of the leaders of those persecuted to make clear their rights and to receive restitution according to justice serve as mute testimony to the horrors undergone by Catholics. The authors include ample statistics contrasting the condition of the Church before and after Communist domination of various nations.

This book illustrates the necessary and unalterable opposition between the Church and any State adhering to the tenets of Dialectical Materialism. In the words of Archbishop Beran of Czechoslovakia: "... Christianity and Communism can never be reconciled."

L.M.S.

No Man Is an Island. By Thomas Merton. New York, Harcourt, Brace and Company, 1955. pp. 264. \$3.95.

Man's nature demands that he ask himself many questions, questions that must be answered if he is to discover the purpose of his personal existence. Not to answer them is to live in a sea of constant anxiety. But worse still is the cowardice which makes one draw back from even proposing these basic questions for fear they can't be answered.

No Man Is an Island is a collection of meditations on problems whose solutions are essential for any understanding of human life. Still, a first glance at such chapter headings as "Being and Doing," "Asceticism and Sacrifice," "Sincerity," "Mercy," "Silence," gives the impression that these observations are directed toward a limited audience. The reverse is true. The questions that the author asks and answers with varying degrees of finality are questions each soul working out its salvation must ask itself at one time or another. His answers are rooted in reality, that is to say, they are theological, and are written in the same fresh, candid style that has made Thomas Merton one of the most popular religious writers in America.

A quote from his reflections on silence will exemplify the appeal of the book. "Those who do not know there is another life after this one, or who cannot bring themselves to live in time as if they were meant to spend their eternity in God, resist the fruitful silence of their being by continual noise. Even when their own tongues are still, their minds chatter without end and without meaning, or they plunge themselves into the protective noise of machines, traffic, or radios. When their own noise is momentarily exhausted, they rest in the noise of other men."

F.M.A.

Theological Texts of Saint Thomas Aquinas. Selected and translated with notes and an introduction by Thomas Gilby. London and New York, Oxford University Press, 1955. pp. xvii, 423. \$3.50.

In a world where materialism, naturalism, and communism are rampant, truth must be exposed and defended with great vehemence. The truth of the Catholic Faith has been explained and defended by many great theologians of the Church, and at the head of the list is Saint Thomas Aquinas.

Since all of his works were originally written in latin, they were available only to a selected few who were familiar with that language. But in recent years translations, the latest of which is *Theological Texts*, have opened new avenues to his teachings. This translation by

Thomas Gilby is well done; it avoids numerous repetitions and yet retains Saint Thomas' original thought. It is not a complete translation of all his works, but rather is a compilation of excerpts selected from his many theological writings. The order of the *Summa Theologica* is followed, but at times the nexus between the translated sections is not very clear. However, *Theological Texts* does expose Christian doctrine; it retains Saint Thomas' precision; but more important, it gives to English speaking people a view of Christian Theology as exposed by the master. B.P.

Officers and Gentlemen. By Evelyn Waugh. Boston, Little, Brown and Company, 1955. pp. 339. \$3.75.

When Guy Crouchback, English gentleman, army officer and Evelyn Waugh's Second World War "hero," finally rejoins his beloved Haldberdiers regiment after some 330 pages of the vicissitudes of Total War, he is outwardly unchanged, greeting the new development with the same equanimity with which he accepted his previous fortunes—his sudden assignment to the Commandos, his months of "training" on the Isle of Mugg, the battle of Crete. Guy, thirtyish, English to the core, a Catholic, is now "service-wise," accustomed to the classic pattern of army life, "the vacuum, the spasm, the precipitation, and with it all the peculiar, impersonal, barely human geniality."

Life in the British army in 1940 is portrayed here by a master craftsman. The book is certainly written with a light touch, and even though there are moments of dead seriousness—death and defeat can leave no other impression—it makes effortless reading and affords a thoroughly enjoyable experience. We meet the same Guy Crouchback who was introduced in *Men At Arms* several years ago (Dominicana, March, 1953, p. 48), and most of the other characters in that original cast make their reappearance here in Evelyn Waugh's latest novel, although sometimes with a facility which strains even the bounds of coincidence.

Although the series was originally intended to be a trilogy, *Officers and Gentlemen* completes the immediate story begun in *Men At Arms*. However, it seems now that the series will not stop at two or even three books, for, as the author writes, "If I keep my faculties I hope to follow the fortunes of the characters through the whole of their war." We hope that Mr. Waugh retains them too, for, judging on the merits of these first two entertaining books, the further adventures of his "characters" will make more delightful reading.

G.A.V.

The Rosary of Our Lady. By Romano Guardini. Translated from the German by H. Von Schuecking. New York, P. J. Kenedy and Sons, 1955. pp. 94. \$2.50.

The rosary is an integral part of Catholic devotion to the Blessed Virgin Mary. Its beauty and joy have been expressed by many Catholic authors. Romano Guardini adds his reflections under the title *The Rosary of Our Lady*. Monsignor Guardini's previous work on the liturgy, as well as his now popular *The Lord*, have made him a familiar figure to American Catholics. The same fascinating and convincing style is found in *The Rosary of Our Lady*.

The book has two main divisions. First, Monsignor Guardini deals with the more general aspects of the rosary: the form and meaning of the rosary devotion. These brief considerations provide new thought for meditation during the routine recitation of the Our Father and Hail Marys. Secondly, he presents brief meditations on each individual mystery. These are interesting; some better than others. At the end of this section Monsignor Guardini proposes two new mysteries as a substitution for the last two glorious mysteries, a thought borrowed from another author. As he points out, the first three glorious mysteries have to do with our waiting for Christ's return. He would continue this theme in the last two.

The Rosary of Our Lady is a book worth reading. J.McC.

The Salt of the Earth. By Andre Frossard. Translated by Marjorie Villiers. New York, P. J. Kenedy & Sons, 1955. pp. vii, 160. \$2.95.

What is a monk? What is a Friar? Frequently we meet people to whom a monastery and what goes on within its walls are complete mysteries. The information contained in this new book by Andre Frossard will be found extremely helpful on such occasions. The author shows that religious Orders exist in the Twentieth Century, retaining all the grandeur of the Middle Ages; that this century, like others in the past, continues to supply its quota of apostles, hermits and missionaries.

No historian could hope to write the complete history of all the different Orders and Congregations in the Church, so the author has chosen seven which represent for him the main trends of religious life. Descriptions of the life and spirit of these seven point up the usefulness of monks and religious priests: what they have done and are now doing for the Church. The author's description of the characteristics of the various Orders has a personal touch, as if he had lived each life himself. For instance, in two chapters he masterfully brings out how the Dominicans, who are perhaps the

most mentally enterprising of all religious, yet have an abundance of hospitality and conviviality. Valuable appendices containing notes on each Order's foundation, numbers and specific work are included.

This book is an excellent source of knowledge for Catholics and non-Catholics alike who are seeking a better understanding of the religious state and its significance in the Church. O.O'C.

The Mystical Body of Christ: As the Basic Principle of Spiritual Life. By Friedrich Jurgensmeier. Translated by Harriet G. Strauss. New York, Sheed and Ward, 1954. pp. 379. \$5.00.

The purpose of this book is to expose the doctrine of the Mystical Body of Christ and its application to the spiritual life of the individual Christian. Consequently the work is divided into two parts: the presentation of the theology of the Mystical Body, and the implications of this teaching for the ascetical life. The two sections are of unequal length, the part dealing with the theology of the Mystical Body occupying about one-fifth of the entire volume while the remaining four-fifths are devoted to its ramifications for the individual.

The book gets off to a slow start with its "Biblical-Dogmatic" beginning. In exposing the texts of St. Paul on the Mystical Body, the author presents seemingly unending pages of quotations. But once beyond this initial handicap, it proceeds more smoothly, although this whole theological section requires deliberation on the part of the reader.

In the latter half of the book, the doctrine of the Mystical Body is shown to be the basis of the spiritual life. The author here amplifies the perennial teaching of the Church that our way to God is through Christ, by pointing out that this implies union also with His Mystical Body.

The limitation of the book is that it is only schematic. The author covers the whole of moral theology and the Sacraments after considering the tract on Christology. The reader, then, must expect to find no more than key ideas suggested in each part. In other words, the book can only indicate a new facet for old truths. Their full appreciation in this new light must be developed by each reader himself. M.E.

Philosophical Psychology. By J. F. Donceel, S.J. New York, Sheed and Ward, 1955. pp. 363. \$4.50.

A coordinated study of both the experimental and philosophical aspects of psychology is of real value to the student of this science.

Such a treatise is presented by Father J. F. Donceel in his volume *Philosophical Psychology*.

The purpose of the book as stated by the author is to study philosophical psychology in which the data of experience are interpreted in the light of metaphysical principles.

After discussing the definition of psychology and reviewing in brief the metaphysical principles needed in its study, the author proceeds to a general treatment of the nature and meaning of life. Then, following a consideration of plant and animal life, the reader's attention is directed to the study of man. Having presented the experimental aspects of various sensations and emotions, Father Donceel discusses man's sense life from a philosophical point of view. There he treats of the object and materiality of sensation and explains man's internal senses and sense appetite. The fourth section of the book is concerned with human rational life. An empirical study of this subject discusses such matters as the data derived from intelligence testing and the methods of developing will power. Rationality is then treated anew, this time under its philosophical aspects. The immateriality, nature, and functioning of the human intellect; the existence and nature of the human will; and the properties of the human soul are here discussed. The concluding chapters of the book comprise an empirical and philosophical study of man's personality.

Issue may be taken with Father Donceel concerning the place relegated to Psychology within the division of philosophy. The author places Psychology within the scope of Special Metaphysics. To this latter science in so far as it concerns itself with organic being, he applies the name "Metaphysical Psychology." The author states that this terminology is employed for the sake of clarity, yet it may be argued whether such a purpose is accomplished by its use. In a certain sense both Psychology and Metaphysics treat of the same object. Both may be concerned with organic being as the material object of consideration. Yet the precise aspect under which each of these sciences treats this object is formally diverse. Metaphysics treats it under the aspect of its being; Psychology under the aspect of its animation. Such a formal difference in object diversifies these sciences and brands as erroneous any attempt to place one within the ambit of the other. Metaphysics, being supreme among the philosophical sciences, may defend and judge the principles used in psychology. Psychology is therefore subject to Metaphysics, but never becomes part of this science.

Philosophical Psychology is designed for use as a text in the college classroom. The parts of the book treating of empirical and

experimental matters are separated from the philosophical sections, thus making the volume a handy reference for the student and professor. For the most part, the book is written in an interesting manner, although at times the author's style becomes a bit ponderous.

The inadequacy of Father Donceel's division of Philosophy is most unfortunate, for his *Philosophical Psychology* is, on the whole, a work of genuine merit.

T.R.P.

A Rocking-Horse Catholic. By Caryll Houselander. New York, Sheed and Ward, 1955. pp. 148. \$2.50.

Most Catholics are either born so or are received into the Church as adults. The former are referred to as cradle-Catholics; the latter, simply as converts. Few have the distinction of entering the Church at the tender age of six. Caryll Houselander, finding herself in this special category, coined the phrase, "rocking-horse Catholic" as a title for her autobiography.

Miss Houselander, at the time of her death in 1954, had achieved a prominent position among contemporary spiritual writers. Her deep insight into the mystery of the Incarnation, the Passion, the value of suffering, coupled with a style of simplicity and earnestness, made Miss Houselander's writings a powerhouse of spiritual assistance for Catholics. She might well be a master and guide to those who seek God for she herself spent many years of anguish in her search for Him. At the age of sixteen Miss Houselander felt guilty of the sin of Pharisaism—she saw it in others, but not in herself. This led to years of futile seeking and grasping until she came to an understanding of Christ's presence in all men—even in the Pharisees.

Her checker-board life of struggle and interior conflict is told in a self-effacing, straight-forward manner. She gives us only the highlights of her life to the time of her re-conversion, and in these she continually demonstrates the workings of grace in her soul. She spares no expense in showing the wretchedness of her own life in order that the power of Christ over a soul may be more thoroughly grasped.

The book is brief. It does not fit into the category of an autobiography in the traditional sense, but would be more appropriately termed the "spirit" of the author, rather than her life. It is an excellent book, well written, and a source of edification and instruction for all members of the Mystical Body, which Caryll Houselander loved so thoroughly.

N.McP.

1954 Proceedings of the Sisters' Institute of Spirituality. Edited by A. Leonard Collins, C.S.C., Notre Dame, Indiana, University of Notre Dame Press, 1955. pp. viii, 275. \$3.00.

At the First National Congress on the Religious Life held in the United States in 1952, Fr. Paul Philippe, O.P. proposed the organization of an 'Institute of Spirituality' for superiors and novice mistresses. His plan was successfully initiated the following year at Notre Dame University. The present volume makes available the printed record of the 1954 sessions of the Institute.

In his opening address, Cardinal Valeri, Prefect of the Sacred Congregation of Religious, calls superiors and novice mistresses the 'perpetual foundresses' of their respective societies since "theirs is the obligation of preserving the spirit of their institutes . . . and of safeguarding the 'letter.'" Hence, it is only fitting that the Institute should first present Fr. Paul Philippe, O.P. in a discussion of 'The Formation of Novices and the Government of Communities.' Five other articles follow: 'Psychological Problems in the Religious Life' by Fr. Gerald Kelly, S.J.; 'The Vow of Obedience' by Fr. Charles Corcoran, C.S.C.; 'The Adaptation of the Religious Life to Modern Conditions' by Fr. A. Ple, O.P.; 'Canon Law for Religious' by Fr. Albert Reisner, C.S.S.R.; and 'The Life of Prayer' by Fr. Gabriel Deifenbach, O.F.M.Cap. The contributions of Fr. Corcoran and Fr. Ple are outstanding. The latter's analysis of the pivotal problem of adaptation to modern conditions is masterful.

The omission of an index is regrettable in a book that seems destined to be a valuable reference guide for religious superiors and subjects.

D.F.S.

I Am a Daughter of the Church, A Practical Synthesis of Carmelite Spirituality, Vol II. By Pere Marie-Eugene, O.C.D. Translated from the French by Sr. M. Verda Clare, C.S.C. Chicago, Fides Publishers, 1955. pp. xxvii, 667. \$6.75.

In this second volume of his synthesis of Carmelite Spirituality, Pere Marie-Eugene follows the general outlines of the writings of St. Theresa on the fourth, fifth, sixth and seventh mansions. There is a lucid and scientific treatment of such mystical phenomena as the dark nights of sense and spirit, the prayer of quiet, spiritual betrothal, and the transforming union. These various manifestations are discussed in tracing the later phases of the soul's development toward union with God under the direction of the *mater spiritualium*.

After the soul has passed through the first three mansions (brilliantly discussed in the first of these two volumes, entitled *I*

Want to See God) the soul begins to long for a more fruitful place in the mystical body of Christ. Complete sanctity which comes in the seventh mansion, can be attained only by God's design—which is the Church. The soul is not now an "overflowing vessel, but a reservoir all of whose gates are open to make fruitful the field of the Church." Yet this treatise is not concerned with the apostolate; it is rather the formation of the spirituality of a true apostle which occupies the saint in her writings.

In the introductory message to this second volume, Archbishop Cushing credits Father Marie-Eugene with "magnificent work for the cause of Christ and His Church." Spiritual directors will find this particular volume in the series to be of inestimable value. Sister Verda Clare deserves high praise for a smooth and highly intelligent translation. The excerpts from the writings of St. Theresa and St. John of the Cross are taken from the English editions by Allison Peers. C.K.

Lend Me Your Hands. By Bernard F. Meyer, M.M. Chicago, Fides Publishers, 1955. pp. 235. \$3.50.

To formulate the doctrine of Divine Love in such a manner as to convey a message even to the indifferent is no light task. But a realization of love of God and neighbor is absolutely necessary for those who would lead a Christ-like life. It is the intention of the author of this book to awaken such a realization in the mind of the reader. He gives the "how," the "why" and the "when" of things, so that Christian teaching may be brought to bear on the problems of modern times.

On every page Father Meyer reflects "his unshakable conviction that revealed truth is the wellspring of social reform and that no program of attack on the evils of the day can be successful unless it becomes integrated with the doctrines of Christian tradition as they are presented by the Catholic Church." Father Meyer's clear style and excellent choice of words leave nothing unexplained in this orderly and concise work. It goes without saying that *Lend Me Your Hands* can be recommended to all as an informative and enjoyable description of the Catholic pattern of life. M.M.C.

The Book of the Poor in Spirit. By a Friend of God. Translated from the German by C. F. Kelley. New York, Harper and Brothers, 1955. pp. 288. \$3.50.

Conformance to the words of Christ: ". . . sell whatsoever thou hast, and give to the poor . . . And come follow Me," entails the

spiritual perfection of self. But although this end has always served as a moral goal, the obstacles to its acquisition are many. *The Book of the Poor in Spirit* supplies a guide for that selling, that detachment from both spiritual and temporal goods. Here we find no series of pious platitudes. It is an ordered, powerful approach to union with God, treated from the viewpoint of a school of mysticism which considered "gentleness as meaning softness, and softness as weakness." Scholastic orthodoxy accounts for its precision, and a nail-on-the-head practicality for its power. Spotlit for us are not only the predominant vices which restrain us from the goal, but their causes; guideposts for easier recognition of them; and the means by which they may be controlled. Only spiritual classics afford the reader such insights as are offered in *the Book of the Poor in Spirit*.

We find also, in Fr. Kelley's introduction, a valuable synopsis both of the history of the manuscript and of the 14th century genesis of the Friends of God, a religious movement that numbered the book's anonymous author among its members. For four centuries it was counted among the writings of the Dominican mystic, John Tauler, but is now regarded as apocryphal. Yet, the merits of the work lay not in who penned it, but that every chapter can be employed by religious and laity alike in attaining the promise its title implies—the kingdom of God.

J.S.F.

The Dignity of the Human Person. By Edward P. Cronan. New York, Philosophical Library, 1955. pp. xvi, 207. \$3.00.

The modernist attempt to destroy the creator of mankind often strikes first at God's image—man. To counteract these attacks, the Pope has devoted many of his recent messages to the confirmation and explanation of the innate dignity of man. Prompted by this present-day situation, Father Edward P. Cronan has written *The Dignity of the Human Person*.

He begins by discussing the object—Person and Personality—and the standards of evaluation. The two following chapters consider 'Man and Creation' and 'Man and Creator' under the general title of *static evolution*, while the final section, *dynamic evolution*, explains man in his relations with other men.

There is a pressing need for a scholarly book on this fascinating subject. This reviewer had hoped that Father Cronan's volume would prove to be an exceptional work of permanent appeal. However, lack of clarity in the development of the author's thought causes the book to fall short of this high ideal.

D.F.S.

BRIEF REVIEWS

Students and scholars will welcome *The Young Augustine*, one of the few books written in English dealing with the early years of the Saint's life until his conversion. In it, the author has attempted to clarify many of the controversial points about St. Augustine and has documented his theories with detailed excerpts from *The Confessions* and other famous works. The chapters devoted to Manicheism and to the submission of Augustine's will to the grace of God are of interest to all and are presented in a comprehensive, intelligible manner. A careful reading of this book will prove profitable to those acquainted with the life of St. Augustine, and will certainly deepen their appreciation of this famous doctor of the Church. (By John J. O'Meara. London, Longman, Green and Co., 1955. pp. 209. \$4.50.)

The Four Rivers of Paradise by Helen C. White is a novel concerned with events preceding the barbarian invasion of Rome in the fifth century. The central figure is Hilary, a Christian and a Saint. The author in attempting to reconstruct his early life has given us instead a very sketchy account of the pagan-Christian civilization of the times. A great deal is lost by the introduction of too many secondary characters who do not add to the story. This novel may be enjoyed by some admirers of Miss White's previous works, but it does not measure up to her past achievements. (New York, the Macmillan Company, 1955. pp. 246. \$3.50.)

The Parish Priest's Examen furnishes the clergy with a series of questions on the interior and the active life of the priest. The answers which the individual gives to the variety of questions under these two categories will indicate how well the curate is serving his superiors and guiding the souls intrusted to his care. This booklet frequently recommends that the clergy refresh their minds with those theological tracts which they have forgotten. Through this directive the author wishes to lead the priest to sound and more fruitful preaching. (By Most Reverend John B. Franz, D.D., Springfield, Illinois, Templegate Publishers, 1955. pp. ix, 52.)

Man Takes a Drink was written 'to help you decide for yourself, on the basis of scientific facts and spiritual principles whether to drink or not, whether to stop drinking, or whether your way of drinking is truly moderate, that is, befitting a human being' (Chapter I). The author is one of the few clerics in America adequately equipped for such a formidable task. Years of intensive study by

Father Ford enable him to present both the scientific and spiritual aspects of alcoholism, calmly and dispassionately. Readers will find that the author unobtrusively 'helps you decide for yourself' by filling in the background information necessary for solution of the problem. But whatever the individual reader's reaction may be—to drink or not; to stop; or to exercise greater moderation—the decision is still his to make and to implement. Father Ford is content to simply point out, to the discerning reader, the direction that decision should take in his particular case. (By John C. R. Ford, S.J. New York, P. J. Kenedy and Sons, 1955. pp. 120. \$2.50.)

Father Joseph Haley, C.S.C. has compiled a number of articles treating of Secular Institutes in a small booklet entitled *Dedicated Life in the World*. The papers, including one by Father Patrick Clancy, O.P., were chosen and arranged so that the reader would be able to comprehend the true nature of a dedicated life in the world by means of a vocation to a Secular Institute. This booklet will prove invaluable to those who help souls to find their vocation, and above all, will enable them to understand *correctly* the special vocation to a Secular Institute. (*Dedicated Life in the World*. Secular Institutes. Edited by Joseph E. Haley, C.S.C. St. Meinrad, Indiana, A Grail Publication, 1955. pp. 48. \$.25.)

Knights of God presents to us interesting stories of the lives of eight Irish saints from St. Ciaran to St. Lawrence O'Toole. These little stories will give the young reader an adventure-filled view of the men and women who founded and fostered the Church in Ireland. An admixture of high adventure, fearsome battles, heroic zeal for truth, and exalted sanctity permeates the pages of this book. We find unfolded here the apostolic zeal of Ciaran and Patrick, the wondrous sanctity of Bridget, as well as the stirring courage of Brendan. From saints such as these the youth of our time can draw heroes to be imitated, heroes whose works set the Emerald Isle aflame with the fire of divine love. (By Patricia Lynch. Chicago, Henry Regnery Co., 1955. pp. 216. \$2.75.)

The complete history of the missionary activities in China of the Dominican province of the Most Holy Rosary has been written in Spanish by Father Jose Maria Gonzalez, O.P., a noted historian of that province. The fourth volume, covering the modern period—from 1900 to 1954—was published in Spain this year, completing the *Historia de Las Misiones Dominicanas de China*.

Not only does Fr. Gonzalez present complete statistics on the missionary work of his province, but he attempts to analyze the peculiar conditions of China which were favorable or unfavorable

to the efforts of the Dominican missionaries. The indifferentism of the people, and persecutions by their leaders, culminating in the present sad condition under Communism, have been great obstacles to the spread of Catholicism. But this serves to bring out the admirable work done by the missionary priest and brothers, many of whom have shed their blood for the Faith, following the example of China's proto-martyr, Dominican Blessed Francis de Capillas. (Madrid, Ediciones Studium, 1955. pp. 494.)

Eight Little Offices is a translation into English of offices approved for the use of Dominican Tertiaries. The Rule of the Third Order provides for the daily recitation of either the entire Rosary or the Little Office of the Blessed Virgin; under certain conditions this obligation may be satisfied by use of one of the other Little Offices approved by the Order, each of which is substantially shorter than that of the Blessed Mother. It is to aid the Tertiary, then, that Fr. Frederick Hinnebusch, O.P., has translated eight of these approved Offices, including four of very special appeal to Dominicans—those of Saint Dominic, Saint Catherine of Sienna, Saint Thomas Aquinas and the Most Blessed Sacrament. Included also in this little book are the Offices of Eternal Wisdom, the Holy Spirit, the Holy Cross, and the Angels. (New York, Third Order of Saint Dominic, 1955. pp. 205. \$1.00.)

BOOKS RECEIVED

- AROUND THE YEAR WITH THE TRAPP FAMILY. By Maria Augusta Trapp. New York. Pantheon Books, 1955. pp. 251. \$3.95.
- BROTHER NICHOLAS, A Life of St. Nicholas of Flue. By G. R. Lamb. New York. Sheed and Ward, 1955. pp. 191. \$2.50.
- THE CHRISTIAN LIFE CALENDAR. By Rev. Gabriel Ward Hafford and Rev. George Kolanda. Milwaukee, Wisconsin. The Bruce Publishing Co., 1955. \$1.00.
- COLOR BOOKS (The Rosary; St. Theresa of Avila). By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 33 (each). \$0.35 (each).
- THE DECLINE OF WISDOM. By Gabriel Marcel. New York. Philosophical Library, 1955. pp. viii, 56. \$2.50.
- DISCOVERING BURIED WORLDS. By Andre Parrot. New York. Philosophical Library, 1955. pp. 128. \$3.75.
- THE EMPTY ROOM. By Vincent A. McCrossen. New York. Philosophical Library, 1955. pp. 156. \$2.75.
- FATHER PAUL: APOSTLE OF UNITY. By Father Titus Cranny, S. A. Peekskill, New York. Graymoor Press, 1955. pp. 94. \$1.00.

- FATHER TO THE IMMIGRANTS, The Life of John Baptist Scalabrini. By Icilio Felici. Translated by Carol Della Chiesa. New York. P. J. Kenedy & Sons, 1955. pp. viii, 248. \$3.00.
- GIVING TO GOD, A Year's Prayers for Young People. By Dom Hubert Van Zeller. Springfield, Illinois. Templegate, 1955. pp. x, 69. \$0.75.
- GOD IS MERCY. By Rev. Michael Sopocko, S.T.D. Translated from the Polish by the Marian Fathers. St. Meinrad, Indiana. A Grail Publication, 1955. pp. xv, 173. \$3.00 (cloth); \$2.25 (paper).
- HEARTS SHALL BE ENLIGHTENED. By Mother Mary Aloysi, S.N.D. New York. Frederick Pustet Co., Inc., 1955. pp. x, 340. \$4.50.
- AN HOUR WITH JESUS, Meditations for Religious. By Abbe Gaston Courtois. Translated from the French by Sister Helen Madeleine, S.N.D. Westminster, Maryland. The Newman Press, 1955. pp. xvi, 161. \$3.00.
- IN THE LIGHT OF CHRIST. By Mother Mary Aloysi, S.N.D. New York. Frederick Pustet Co., Inc., 1955. pp. x, 179. \$2.50.
- UN MISIONERO DIPLOMATICO, (El Padre Victorio Ricci). By Jose Maria Gonzalez, O.P. Madrid, Spain, Ediciones Studium, 1955. pp. 87.
- PARISH PRIEST. By Canon Eugene Masure. Translated from the French by Angeline Bouchard. Chicago. Fides Publishers Association, 1955. pp. xxi, 255. \$3.95.
- ST. FRANCIS OF THE SEVEN SEAS (A Vision Book). By Albert J. Nevins, M.M. New York. Farrar, Straus, and Cudahy, Inc., 1955. pp. 184. \$1.95.
- SOEUR ANGELE AND THE EMBARRASSED LADIES. By Henri Catalan. New York. Sheed and Ward, 1955. pp. 154. \$2.50.
- DE VICARIO ADIUTORE. By Rev. Mannes M. Calcuterra, O.P. Naples Italy. M. D'Auria, Pontificius Editor, 1955. pp. 178. \$3.00 (bound); \$2.25 (unbound).

PAMPHLETS RECEIVED

- BLUEPRINT FOR HOLINESS, The Christian Mentality. By Denis Mooney, O.F.M. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 62. \$0.50.
- THE CROWN OF TWELVE STARS (Meditations for Nuns). By a Carmelite Nun. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 54. \$0.35.
- THE EDUCATION OF THE RELIGIOUS AND MODERN TRENDS. By Rev. Manuel Milagro, C.M.F. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 97. \$0.75.
- THE HOLY MAN OF ARS, SAINT JOHN BAPTIST VIANNEY. By Dom Ernest Graf, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 40. \$0.25.
- MANNERS AT MASS, The Movements and Gestures of Public Worship. By V. G. L. Springfield, Illinois. Templegate, 1955. pp. 56. \$0.75.
- THE MASS: HOMAGE TO GOD. By Paul R. Milde, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 28. \$0.15.
- SAINT LUKE PAINTS A PICTURE, Our Lady of Perpetual Help. By Sister M. Julian Baird, R.S.M. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 8. \$0.05.
- SO YOU'RE GOING TO TEACH RELIGION. By Richard R. Baker, Ph.D. Dayton, Ohio. Geo. J. Pflaum, Publisher, Inc., 1955. pp. 36. \$0.10.
- TWENTY-FOUR ROSARIES AND CHAPLETS. Compiled by Patrick Shaughnessy, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 31. \$0.15.



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Very Rev. D. L. Shannon, O.P., and the Rev. D. J. McMahon, O.P., on the death of their mothers; to the Rev. A. R. McCaffrey, O.P., the Rev. J. T. Carrigan, O.P., the Very Rev. F. E. Yonkus, O.P., and the Rev. J. C. Rubba, O.P., on the death of their fathers; and to the Rev. A. T. English, O.P., on the death of his brother, and to the Rev. M. L. McCaffrey, O.P., on the death of his sister.

ORDINATIONS On September 26, at the National Shrine of the Immaculate Conception, Catholic University, Washington, D. C., the following student Brothers received the four Minor Orders of Porter, Lector, Exorcist and Acolyte from Bishop J. M. McNamara, of Washington, D. C.: Brothers Hilary Intine, Angelus Murphy, Gregory Doherty, Valerian La France, Finbar Carroll, Bede Dennis, Leonard Smith, Ronald Henery, Joachim Cunningham, Giles Pezzullo, Fidelis McKenna, Ceslaus Hoinacki, Thaddeus Davies, Emmanuel Bertrand, Brian Morris, Bernard Smith, Raphael Archer, Matthias Caprio, Matthew Kelley, Stephen Fitzhenry, Cyprian Cenken, Antoninus McCaffrey, Kieran Smith, Lawrence Concordia, Cajetan Kelly, Owen O'Connor.

On the previous evening these same Brothers received Clerical Tonsure from Archbishop P. J. O'Boyle, of Washington, D. C.

On September 27, the Archbishop ordained the following student Brothers to the subdiaconate: Brothers Paul Geary, Leo Slanina, Daniel Cassidy, Francis Fontanez (from the Province of Holland), Andrew Newman, John Dominic Logan, Aloysius Butler, Fabian Sheehy, Anthony Vanderhaar, Clement Boulet, Thomas Donoghue, and Hyacinth Maguire.

On September 28, the Archbishop ordained the following student Brothers to the diaconate: Brothers Dominic Keating, Gabriel Westphall, Linus Walker, Raymond Corr, Jerome McCann, Ferrer Arnold, Declan Kane, Damian Lee, Charles Burke, Martin Egan, Jordan Ertle, Ignatius Beatty, Boniface Perz, Norbert McPaul, Edward Keefer, Justin Hennessy, Reginald Peterson, Aedan McKeon, Adrian Wade, Bonaventure Schepers, and Michael Jelly.

VESTITION AND PROFESSION For the first time in over thirty years vestition ceremonies took place in the Novitiate recently re-established at St. Joseph's Prioxy, Somerset, Ohio. On August 30, the Very Rev. E. M. Hanley, O.P., Prior, assisted by the Rev. W. F. Cassidy, O.P., Master of Novices, clothed the following: Frederick Longstreth, Brother Martin De Porres; Joseph Mannion, Brother Matthew; John Peterson, Brother Stephen; James Campbell, Brother John Dominic; Kenneth Caldwell, Brother Lawrence; Martin O'Connor, Brother Antoninus; John Noland, Brother Brian; Joseph Tracy, Brother Leonard; John Hickey, Brother Daniel; Ralph Price, Brother Anthony; James West, Brother Bernard; George Dreese, Brother Mark; James Mitchell, Brother Hyacinth; Robert

Baillie, Brother Francis. On October 6, Patrick Dennigan received the habit and assumed the name of Brother David.

On August 16, at St. Stephen's Priory, Dover, Mass., the following students made their simple profession in the hands of the Very Rev. C. H. McKenna, O.P., Prior: Brothers Columban Hynes, Arthur Bernardin, Leo Lederer, Boniface Murphy, Sebastian Gonzales Deliz (from the Province of Holland), Paul Chen, Thomas LeFort, Andrew McGowan, John Vianney Becker, Augustine Evans, Gregory Di-Gioia, Ambrose McAllister, Cletus McCarthy, Anselm Egan, Walter McGuire, Bernardine Dyer, Gerald Morin, Alphonsus Laperna (from the Province of Holland).

On September 21, at St. Joseph's Priory, Somerset, Ohio, the Very Rev. E. M. Hanley, O.P., Prior, received the simple profession of Brother Alfred Haddad, O.P.

On July 31, at the Dominican House of Studies, Washington, D. C., the Very Rev. G. C. Reilly, O.P., Prior, clothed Brother Patrick Dunne in the habit of the laybrotherhood and on October 23, Brother Edmund Portwood.

On September 19, Father Reilly received the first simple profession of Brother Denis Swann, O.P., laybrother.

On October 8, at St. Stephen's Priory, Dover, Mass., the Very Rev. C. H. McKenna, O.P., Prior, received the renewal of simple vows of Brother Andrew Ryan, O.P., laybrother. On the same day, at St. Rose Priory, Springfield, Kentucky, the Very Rev. H. B. Scheerer, O.P., Sub-Prior, received the first renewal of simple vows of Brother Jude Locchetto, O.P., laybrother.

ACADEMIC Inaugurals Providence College opened its school year on October 3 with a Mass of the Holy Ghost celebrated by the Most Rev. R. J. McVinnay, Bishop of Providence, at the Grotto of Our Lady of the Rosary.

In attendance were the President, Faculty, and administration of the College, the entire student body, and Abbot Selim C. Colwell, O.Praem., of Holy Trinity Abbey, Kilnacrott, County Cavan, Ireland. The Very Rev. R. J. Slavin, O.P., President, and the Rev. V. C. Dore, O.P., Dean of Studies and Academic Vice-President, served as deacons to Bishop McVinnay. Both the Bishop and the President addressed the assembled congregation.

The Pontifical Faculty of the Immaculate Conception, Dominican House of Studies, Washington, D. C., opened its school year with a solemn high Mass, celebrated in the Chapel of the House of Studies on September 12. The Very Rev. E. F. Smith, O.P., Regent of Studies, was celebrant, assisted by the Very Rev. J. C. Kearney, O.P., and the Rev. F. N. Halligan, O.P. The Very Rev. G. C. Reilly, O.P., Prior, and Father Smith addressed the assembled Faculty and students.

The first school year of the new House of Studies at St. Stephen's Priory, Dover, Mass., was officially opened on September 12, with a solemn high Mass celebrated by the Rev. J. V. Martin, O.P., assisted by the Rev. J. C. Taylor, O.P., and the Rev. M. D. Nelan, O.P. The Very Rev. C. H. McKenna, O.P., Prior, addressed the community and read congratulatory telegrams from the Very Rev. E. F. Smith, O.P., Regent of Studies, and the Very Rev. G. C. Reilly, O.P., Prior of the House of Studies in Washington, D. C.

APPOINTMENTS The Rev. P. P. Walsh, O.P., has been appointed superior of Our Lady of Springbank, new missionary center, in Kingstree, South Carolina; the Rev. J. V. Martin, O.P., has been appointed Lector Primarius of the House of Studies, St. Stephen's Priory, Dover, Mass.; the Rev.

G. T. O'Shaughnessy, O.P., has been appointed Assistant Master of Students, Dominican House of Studies, Washington, D. C.; the Rev. T. C. O'Brien, O.P., has been appointed Assistant Master of Students, St. Stephen's Priory, Dover, Mass.; the Rev. E. J. Ferrick, O.P., has been appointed Assistant Master of Novices at St. Joseph's Priory, Somerset, Ohio; the Rev. W. A. Hinnebusch, O.P., and the Rev. G. T. O'Shaughnessy, O.P., have been appointed to the faculty of the House of Studies in Washington, and the Rev. M. D. Nelan, O.P., to St. Stephen's, Dover.

HONORS

On September 12, at the Dominican House of Studies, Washington, D. C., the Very Rev. E. F. Smith, O.P., was formally installed as Regent of Studies for the Province and as President of the Pontifical Faculty of the Immaculate Conception. After Father Smith had made the profession of faith and taken the oath against modernism, the Very Rev. G. C. Reilly, O.P., Prior, read the formal documents of the Master General of the Order and of the Sacred Congregation of Seminaries and Universities, signed by His Eminence Joseph Cardinal Pizzardo. Father Smith succeeds the Very Rev. P. F. Mulhern, O.P. On October 18, the ceremonies were repeated for the installation of the Very Rev. J. C. Kearney, O.P., as Vice-Regent of Studies and Vice-President of the Pontifical Faculty. The Very Rev. E. F. Smith, O.P., and the Rev. F. N. Halligan, O.P., acted as witnesses with the Very Rev. G. C. Reilly, O.P., presiding.

At the 18th General Meeting of the Catholic Biblical Association which was held at Providence College from 23rd-25th of July, the Rev. T. A. Collins, O.P., of the Dominican House of Studies, Washington, D. C., was elected President. Father Collins, a native of Lowell, Mass., is presently Professor of Old Testament exegesis. Ordained in 1945, he later studied at the École Biblique in Jerusalem and completed his examinations before the Pontifical Biblical Commission at Vatican City in 1949. The Biblical Association was founded in 1936 by Archbishop E. C. O'Hara, of Kansas City, Mo., for the purpose of promoting Biblical studies and the popular diffusion of biblical knowledge. Over 80 Catholic scholars were in attendance at the meeting both from the United States and abroad. Father Collins' term of office is for one year.

The Rev. H. I. Smith, O.P., Dean of Philosophy of the Catholic University of America, was recipient of an honorary degree of Doctor of Letters at the 18th Convocation of the Institutum Divi Thomae held in Cincinnati, Ohio, during the week of September 5. Father Smith spoke to more than 100 scientists representing 14 laboratories throughout the United States on the subject "Real People."

GRADUATE STUDIES

The Rev. E. M. Stock, O.P., and the Rev. E. R. Daley, O.P., have been assigned to the International Studium "Angelicum" in Rome for graduate studies in Philosophy and Canon Law respectively. Classes in various fields of the Graduate School of Catholic University, Washington, D. C., are being attended by the Rev. B. R. St. George, Rev. P. R. Fitzsimmons, Rev. G. C. Westwater, Rev. E. R. Bond, Rev. A. R. Fleck, Rev. J. T. Shanley, and Rev. G. G. Christian.

FOREIGN STUDENTS

The Rev. M. Fraile, O.P., of the Province of Spain, formerly studying at the House of Studies, Washington, D. C., has been assigned to Laval University, Canada, for further study.

Brothers A. Franco, O.P., and R. Perez, O.P., both of the Province of the Most Holy Rosary in the Philippine Islands, formerly students at the House of Studies, Washington, D. C., have been assigned to St. Albert's Priory, Rosaryhill, Hong Kong for further study.

EDUCATIONAL ADDITIONS Providence College has purchased the 26 acre property of the House of the Good Shepherd adjoining its 47 acre campus. The new acquisition includes three main buildings and several smaller ones. Two of the larger buildings—now Stephen Hall and St. Joseph Hall—are being used as Freshman dormitories.

More than 700 persons were in attendance at the dedication ceremonies of the new St. Mary's Parochial School, New Haven, Conn., on September 4. The Most Rev. H. J. O'Brien, Archbishop of Hartford, laid the cornerstone assisted by the Very Rev. M. L. Novacki, O.P., Sub-prior of St. Mary's Priory. Guests of honor included civic and archdiocesan dignitaries, the faculties of St. Mary's High School and Albertus Magnus College, and the Very Rev. C. C. McGonagle, O.P., of the House of Studies, Washington, D. C., who in 1902 witnessed the ceremonies for the laying of the cornerstone of the former St. Mary's School. The new school, the former Whitney Art School, is one of two buildings on the property, the other being used as a convent.

His Eminence Francis Cardinal Spellman, Archbishop of New York, officiated at the solemn dedication and blessing of the new St. Thomas School in Pleasantville, N. Y., on October 15. The ceremonies coincided with the 79th Anniversary of the Church of the Holy Innocents, within whose confines the school is located. The Rev. T. M. O'Connor, O.P., Pastor, the Rev. A. A. Gately, O.P., and the Rev. G. D. Morris, O.P., assisted His Eminence. Father Morris also delivered the sermon in the ceremonies held in the auditorium-gymnasium of the new School. In attendance were archdiocesan and civic officials. The \$450,000 structure, designed by Knappe and Johnson, includes eight classrooms, lobby, administration area, and a fully equipped kitchen.

DOMINICAN DRAMA A special program based on the life of Blessed Martin De Porres, Negro Dominican laybrother of the 17th Century, was presented on September 18 on the *Look Up and Live* program of the CBS-TV network. The program was produced by the National Council of Catholic Men. Originating in Washington, D. C., it featured the Rev. G. C. Hartke, O.P., head of the Speech and Drama Department of Catholic University, as host and narrator.

MISSIONARIES RELEASED On September 10, Red China announced that Americans in China were to be freed within 10 days. On September 18, the Very Rev. F. A. Gordon, O.P., the Rev. J. E. Hyde, O.P., and the Rev. J. G. Joyce, O.P., walked across Freedom Bridge. Father Gordon, Vicar Provincial of the Dominican Fathers in Kienow, had been in China since 1926; Father Hyde, who had been laboring in the Kienyang and Pucheng region, had been in China from 1936-40 and returned again in 1946; Father Joyce from the Chungan area, had been there since 1933. All three were placed under house arrest in Foochow on August 20, 1953. Each was confined to a ten by ten foot room, with an electric light burning continually, for a period of two years. They were allowed their breviaries, a Bible and one book. Though they received no particularly harsh treatment, questionings and accusations were frequent. When finally "sentenced" to leave China, they had all lost weight but were otherwise in fair general health.

On September 28, the Dominican Community at St. Albert's Priory, Rosaryhill, Hong Kong, celebrated a Thanksgiving service with a solemn Te Deum and Benediction of the Blessed Sacrament. In Father Joyce's home parish, St. John's, Clinton, Mass., a Mass of Thanksgiving was also celebrated.

HOLY NAME PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy to the Rev. F. S. Parmisano, O.P., on the death of his mother and and to the Rev. S. E. Olsen, O.P., on the death of his sister.

The Very Rev. H. F. Ward, O.P., has been elected Prior of the ELECTIONS AND House of Studies. Succeeding Father Ward in the office of Master APPOINTMENTS of Students is the Rev. F. S. Parmisano, O.P.

The Very Rev. P. K. Meagher, O.P., and P. J. Kelly, O.P., have been re-appointed Regent and Vice-Regent, respectively, of the House of Studies.

ORDINATIONS On June 10, the Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, ordained to the Sacred Priesthood the Reverend Fathers Jerome Phillips, Philip O'Donnell, Hilary Martin, Peter Martyr West, Barnabas Berigan, Gregory Moore, Richard Farmer, Urban Goss, Boniface Schmitt, Malachy Cumisky, Henry Hohman, and Damian Girard.

On September 24, the Most Rev. Hugh A. Donohoe, D.D., Auxiliary Bishop of San Francisco, ordained the Reverend Fathers Chrysostom Raftery, Basil Lamb, and Edward O'Conner. The ordinations were held in St. Mary's Cathedral, San Francisco.

On September 18, Bishop Guilfoyle, in a ceremony at St. Patrick's Seminary, Menlo Park, conferred the Orders of Diaconate on Brother Christopher Fritter; of Sub-diaconate, on Brothers William Bernacki, Ignatius Campbell, Stanislaus Gorski, Victor La Motte, Celestine Walsh; of Porter and Lector, on Brothers Vincent Foerstler, Thomas Hayes, Raymond Parsons, Louis Robinson, Peter Miles, Pius Rummel, Hilary Burke, Louis Carter, Peter Otilio, Francis Shaw, Ferrer Ryan and Aquinas O'Leary.

PROFESSION AND RECEPTION Solemn Profession was held this summer at St. Benedict Lodge, McKenzie Bridge, Oregon, as the V. Rev. Joseph Fulton, O.P. Provincial, received the vows, on August 15, of Brothers Finbar Hayes, Vincent Foerstler, Thomas Hayes, Albert Buckley, Raymond Parsons, Louis Robinson, and on August 28, of Brothers Peter Miles, Pius Rummel and Antoninus Hall.

At the Novitiate, Ross, the Very Rev. P. C. Curran, O.P., Prior, received the simple profession, on September 15, of Brother Martin Giannini; on September 29, of Brothers Kevin Girard and Edmund Wheeler; and on October 5, of Brother Gregory Lenertz.

On September 8, Father Fulton clothed the following Novices: Brothers Damian Cayanus, Jordan DeMan, Aquinas Wall, Norbert Hafner, Stanislaus Scharlach, Malachy Kelly, Kieran Healy, Joachim Van Zevern, Nicholas Prince, Jerome Schmitt, and Jacob Kibbee.

At the House of Studies, on September 15, the Very Rev. H. F. Ward, O.P., Prior, invested Brothers Andrew Sloan, Simon Jackson and Patrick Cripe with the habit of the Laybrothers.

DEPARTURES The Rev. C. R. Hess, O.P., has been assigned to the Dominican House of Studies at Hawkesyard, England, as instructor in Philosophy.

The following Priests and Brothers have been sent this year to complete their theological studies in European houses of the Order: the Rev. H. J. Martin, Oxford,

England; the Rev. R. B. Lamb, La Sarte, Belgium; the Rev. P. C. Raftery, Brothers Albert Buckley and Antoninus Hall, Walberberg, Germany.

VISITOR
OF NOTE

The theological faculty of the House of Studies received a distinguished addition this fall with the appointment of the Very Rev. Victor White, O.P., S.T.M., noted English theologian and author, as professor of Dogmatic Theology.

ST. ALBERT'S PROVINCE

CONDOLENCES

The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. A. B. Nieser, O.P., the Rev. J. R. Dolehide, O.P., the Rev. E. M. Cuddy, O.P., and to the Rev. M. J. Scannell, O.P., on the death of their fathers; to the Rev. M. J. Faraon, O.P., and to Bro. Walter O'Connell, O.P., on the death of their mothers; and to the Rev. J. S. McHatton, O.P., on the death of his sister.

VESTITION

After a ten-day retreat the following young men received the habit of the Order from the Very Rev. T. G. Kinsella, O.P., at St. Peter Martyr Priory, Winona, Minn., August 30, 1955: Brothers Fabian Champlin, Albert Judy, Thomas Aquinas O'Meara, Cornelius Craig, Alexius Kniery, Daniel Morrissey, Jeremiah Gallagher, Brendan Kelly, Marion Grose, Hilariion Fenton, John Baptist Wilson, Norbert Johnston, Athanasius McDonough, Aidan Shanahan, Mannes Falgout, John Chrysostom Stiller, Sebastian Villafranca, Vincent Ferrer Sist, Edmund Dowd, Leonard Cochran, Augustine Haack, Bernadine Coughlan, Robert Hazard, Julian Mergener, Raymond Motl, Owen Dolan, and Barnabas Shockey.

PROFESSIONS

The Very Rev. T. G. Kinsella, O.P., received the profession of simple vows of the following novices at St. Peter Martyr Priory, August 31: Brothers Cajetan Fiore, Angelus Boyd, Anselm Heywood, Mark Leuer, Alan Burns, Ronald Muriello, Carl Shaub, Neal McDermott, Antoninus Kilroy, Conrad McElroy, Martin McCormick, and Theophane Morton.

At the Dominican House of Studies, River Forest, Ill., the Very Rev. P. M. J. Clancy, O.P., received the following professions: on August 31, the solemn professions of Brothers Maurice Johnston, Hilary Burke, Bernard O'Riley, Patrick Gaynor, Marcolinus Nouza, Louis Carter, Matthias Walsh, Austin McGinley, Jerome Newell, Stephen Oatis, Peter Otilio, Ferrer Ryan, Francis Shaw, Thaddeus Schlinger, Benedict Meis, Joseph Haddad, Andrew Kolzow, Timothy Gibbons, John Rock, Luke Feldstein; on the same day, the simple professions of Brother Jordan McGrath, Damian Rigney, Giles Noesges, Dennis Malone, Gerard Cunningham, and Clement Knudsen.

On September 1, the solemn profession of Brother Aquinas O'Leary, and the simple profession of Brother Dominic Reynolds; on September 3, the solemn profession of Brother Louis Bertrand Kroeger; on September 8, the solemn profession of Brother Anthony Schillaci.

On August 9, the simple profession of Laybrothers Pius Kocialkowski and Joseph Marie Kilikevici; and on October 1, the renewal of simple profession of Laybrother Francis Dinet.

At St. Rose Priory, Dubuque, Iowa, the Very Rev. A. A. Norton, O.P., received the following professions: on August 31, the solemn professions of Brothers Walter O'Connell and Paul Macleay; on September 3, the solemn profession of Brothers

Michael Murphy and Hugh Wriesner; on September 19, the solemn profession of Brother Terence Holachek; and on October 12, the solemn profession of Brother Melchior Wyss; on September 5, the renewal of simple profession of Laybrother Mark Paraday; and on September 7, the solemn profession of Laybrother Jerome Fluary.

The following brothers from St. Albert's Province have been assigned to study at the House of Studies of the Holy Name Province, in Oakland, California: Brothers Hilary Burke, Bernard O'Riley, Louis Carter, Peter Otilio, Ferrer Ryan, Francis Shaw, Aquinas O'Leary, John Dominic Reynolds, Ignatius Campbell, Victor La Motte, Sylvester MacNutt, Celestine Walsh, William Bernacki, and Stanislaus Gorski.

The House of Studies in River Forest, Ill., welcomed the return of Brother Paul Scanlon, of Holy Name Province, to spend another year of study here.

STUDENTS TO ROME The Rev. Damian Fandal, O.P., Kevin O'Rourke, O.P., and Christopher Kiesling, O.P., have been sent to Rome for further studies.

ORDINATION On September 24, at St. Mary's Cathedral, San Francisco, California, His Excellency, Bishop Hugh Donohoe ordained Rev. Edward O'Connor, O.P., of St. Albert's Province to the Sacred Priesthood. Father O'Connor is studying at the House of Studies in Oakland, California.

APPOINTMENTS The Rev. J. E. O'Connell, O.P., has been appointed Principal of Fenwick High School, Oak Park, Ill. The Very Rev. T. G. Kinsella, O.P., has been re-elected as Prior of St. Peter Martyr Priory, Winona, Minn. The Rev. B. W. Ashley, O.P., has been appointed assistant Student Master at the Dominican House of Studies, River Forest, Ill. The Rev. R. A. Kilbridge, O.P., has been appointed assistant Novice Master at St. Peter Martyr Priory. The Very Rev. E. S. Carlson, O.P., has been re-appointed Regent of Studies for the Province.

MISSIONARIES The Rev. Ambrose Windbacher, O.P., has been assigned to St. Dominic's Mission, Lagos, Nigeria, British West Africa.

PUBLICATION The Third Volume of *The Primer of Theology* by the Fathers of this Province has been published by the Priory Press, St. Rose Priory, Dubuque, Iowa.

FOREIGN CHRONICLE

ROME The Rev. L. Gillon, O.P., former Vice-Rector of the Pontifical Institute "Angelicum" has succeeded the Rev. M. Blank, O.P., as Rector. Father Blank, rector since 1946, has returned to the United States.

The Rev. E. Gonzales, O.P., has been appointed Counselor of the Sacred Congregation of Rites.

BUENOS AIRES Among other churches plundered and destroyed by Peronist fanatics on June 16 was the Church of St. Dominic, together with its valuable historical archives. The Government afterward offered to take charge of the reconstruction, but this was refused by the people who will undertake the work themselves.

SISTERS' CHRONICLE

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

On September 20, seven postulants received the habit and three novices made temporary profession. On October 3, seven Sisters made final profession. The Very Rev. J. B. Connolly, O.P., presided at the ceremonies.

Fourteen Sisters attended the Institute of Spirituality conducted at the University of Notre Dame, August 3-9.

Soeur Marie Madeleine, O.P., and Soeur Marie Joseph, O.P., of Montferrand, France visited the Motherhouse in August. They are Sisters of the Dominican Congregation of Bethany whose aim is to rehabilitate ex-prisoners and other penitents.

A translation of *Eulogy on Saints Peter and Paul* by St. Leo the Great was made by Sister M. Melchoir and appeared in the June 1955 issue of *LIFE OF THE SPIRIT*. Sister M. Jeremy's poem, "Feast of Fire" was printed in *SPIRIT* for July 1955.

Many of the Sisters and a large number of the students from high schools staffed by the congregation attended the fourth regional Congress of the Confraternity of Christian Doctrine, Province of Milwaukee, which was held at the Lorraine Hotel in Madison, September 9-11. Sister M. Nona was chairman and discussion leader in the session for Teachers of Religion and Sister M. Dominican, chairman and discussion leader for the session for the NFCS. At the latter session Sister M. Aurelia spoke on Summer Confraternity of Christian Doctrine Work of Students.

During the summer the Sisters taught in sixty-four vacation religion centers and four recreational centers. Nearly six thousand children attended classes.

New mission schools were opened in September in Reedsburg, Wisconsin and Wheatridge, Colorado.

The Rev. R. W. Mulvey, O.P., assistant chaplain at St. Clara has been assigned to the Monastery of the Infant Jesus, Lufkin, Texas as chaplain and been replaced by the Rev. Giles Klapperich, O.P.

Sisters M. Joannes, Davidica, Eustace and Paschala died recently. R.I.P. Sister Paschala was archivist of the Congregation and the author of *FIVE DECADES*, a history of the first fifty years of the Congregation, reviewed in the September issue of *DOMINICANA*.

Mother Mary Evelyn, former Mother General, died in the community infirmary at St. Dominic Villa, Dubuque, Iowa, September 9. She was in the fifty-fifth year of religious profession. R.I.P. Solemn Requiem Mass was offered at the Motherhouse at Sinsinawa on September 13 with the Very Rev. Edward L. Hughes, O.P., Prior-Provincial of the Province of St. Albert the Great, as celebrant. His Excellency Most Rev. William P. O'Connor, D.D., Bishop of Madison, gave the last blessing and delivered the sermon. His Excellency Archbishop W. P. Rohlmann, D.D., and Bishop Loras Lane, D.D., were in the sanctuary. Many Monsignori, priests, sisters of other Communities, alumnae and friends filled the Chapel.

A Month's Mind Mass was offered in St. Clara Chapel October 8 by the Very Rev. Timothy Sparks, O.P., as celebrant. The Very Rev. Edward L. Hughes, O.P., Provincial, preached.

Congregation of the Most Holy Rosary of the Sisters of St. Dominic, Mount St. Mary on the Hudson, Newburgh, N. Y.

The Very Rev. Ferrer Smith, O.P., regent of Studies for St. Joseph's Province, was the speaker at the Dedication Ceremony of the Sisters' Infirmary at the Motherhouse, on October 22. His Eminence Francis Cardinal Spellman officiated and blessed the extension and wing of the Main Building. Seven Monsignori, twenty-five priests, many doctors, representatives of the Third Order, the Mothers' Club, Alumnae and friends were present at the ceremony.

The Infirmary, Tudor-Gothic in design like the Main Building, provides quarters for thirty-four sisters: private rooms, a Community Room overlooking the Hudson and the Fishkill Mountains, a Chapel and refectory. Three extensive porches and one open porch provide a superb view of the Hudson River and Valley.

Players Incorporated made their seventh successive presentation in the Mount Auditorium on October 27.

In Stratfield, Connecticut, the School and Convent of Our Lady of the Assumption were dedicated on October 29 by His Excellency, the Most Rev. Lawrence J. Sheehan, D.D.

Open House, which has been so successful in former years in stimulating the vocations of many young women, was held at Mt. St. Mary, Newburgh, on October 30.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On the Feast of Christ the King, October 30, Miss Jane Edgar received the Holy Habit of Saint Dominic in the cloister of the Dominican Sisters of the Perpetual Rosary in Union City, New Jersey.

Congregation of St. Mary of the Springs, Columbus, Ohio

The new \$800,000 infirmary to be erected at the Motherhouse will be called The Mother Stephanie Memorial in honor of the late beloved Mother whose influence enriched the lives of thousands.

Thirty postulants were admitted to the novitiate this fall.

The Rev. Justin M. McManus, O.P., replaced the Rev. E. C. McEniry, O.P., as chaplain of Albertus Magnus College, New Haven.

Sister M. Lauranna, O.P., is superior and principal of Watterson High School, the new central Catholic high school in Columbus.

Sister Elizabeth Seton, O.P., has been appointed editor of *Catholic Theatre*, national organ of the Catholic Theatre Conference.

Sister Maryanna, O.P., has been named Religious Consultant of its Catholic line by Stanley Greetings, Inc., of Dayton, Ohio.

The following Sisters died recently: Sister M. Germaine Cassidy, August 5; Sister M. Bernadette McArdle, September 5; Sister M. Adele Heffley, September 9. R.I.P.

Congregation of St. Cecilia, Nashville, Tennessee

Eight young ladies entered the novitiate of the St. Cecilia Congregation on September 4. Six are from Tennessee, and two from Chicago.

The annual Teachers' Institute of the Nashville diocese was convened in Nashville on October 14. Sisters of the Congregation teaching in the schools of the diocese were guests of the Motherhouse during the Institute.

Mother Joan of Arc, O.P., attended the dedication of the new school in

Phoebus, Virginia, on October 16. While in Virginia, she was the guest of the Dominican Sisters of St. Mary's School, Phoebus, and Our Lady of Mt. Carmel School, Warwick. Enroute to Nashville, Mother Joan of Arc stopped at St. Gertrude School, Madeira, Ohio, to visit the Sisters of the St. Cecilia Congregation who conduct the school.

St. Cecilia Academy was host to the Nashville English Club on October 20. Dr. William J. Griffin, professor of English at George Peabody College, Nashville, was the principal speaker.

Sister Augusta, O.P., principal of St. Cecilia Academy, and Sister Noreen, principal of St. Thomas High School, Memphis, attended the annual meeting of the Southern Association of Colleges and Secondary Schools held in Miami, Florida, the latter part of November.

Congregation of St. Dominic, Blauvelt, New York

During the last two weeks of August at Our Lady of the Blessed Sacrament Convent, Broadlea, New York, Sister Jane Marie, O.P., conducted a two weeks' Workshop in the Teaching of Religion in the High School. Sister is a member of the Grand Rapids Congregation and is the author of a complete series of High School Religion texts.

On September 6, at Blauvelt, the corner stone of the St. Pius X Hall was laid.

In the National Contest sponsored by the Catholic Daughters of America Sister M. Assumpta won first prize for a poem entitled *Assumption*.

At the Seventh Regional Congress of the National Confraternity of Christian Doctrine, October 7-9, held in the Diocese of Ogdensburg, New York, Sister Lawrence Marie, O.P., addressed the opening session on the topic "The Role of the Religious in the C.C.D."

During this Congress, Sister Lawrence Marie presided at the Annual Meeting of the Teaching Sisters and Brothers Committee of the National Confraternity of which she is Regional Chairman.

Congregation of the Queen of the Holy Rosary, Mission San Jose, California

The Eleventh General Chapter of the Congregation was held from July 29 to August 4, at the Motherhouse, Mission San Jose. Mother Mary Pius, O.P., was re-elected as Prioress General. She will be assisted in her work by Sister Mary Thomas, First Counselor and Vicaress General, Sister M. Rosaria, Second Counselor and Secretary General, Sister M. Berchmans, Third Counselor, and Sister Mary Dominic, Fourth Counselor. Sister Mary Lawrence was re-elected as Syndica General. The Rt. Rev. Msgr. John M. Byrne, representative of His Excellency, Archbishop John J. Mitty, D.D., of San Francisco presided at the election.

The Fall term of the Queen of Holy Rosary College was opened on Monday, September 12 with the Mass of the Holy Ghost, celebrated by the Very Rev. Benedict M. Blank, O.P.

In September of this year, the Congregation opened two new schools; St. Therese's and St. Joseph's, in Portland, Oregon.

On October 8, some 400 Dominican Sisters of the San Francisco Bay area were the guests of the Sisters of St. Mary Magdalen's Convent, Berkeley, California, for the annual observance of "Dominican Day," sponsored by the Rev. William Norton, O.P., pastor of St. Mary Magdalen's Parish. The Very Rev. Joseph J. Fulton, O.P., Provincial of the Holy Name Province, delivered the sermon and was celebrant at Solemn Benediction which inaugurated the day's festivities.

On Friday, November 25, the Junior Professed Sisters presented a program in the College Auditorium honoring the thirty-third anniversary of the Congregation's "Constitution Day."

Sister M. Edwarda, Sister Mary Elisa, and Sister Mary Aloysia died recently. R.I.P.

Immaculate Heart of Mary Province, Kettle Falls, Washington

On Saturday morning, October 8, following a retreat conducted by the Rev. Thomas Morrison, O.P., of Ross, California, Sister Mary Elizabeth Boulet, O.P., pronounced her final vows. The Very Rev. E. L. Sadlowski represented the Bishop at the Profession Ceremonies.

Mother Garina, O.P., presided at a veiling ceremony for five postulants September 12, 1955.

In attendance at the Regional meeting of the Sister Formation Conference of the Northwest Unit of the N.C.E.A. held at Gonzaga University, Spokane, Washington, October 1-2 were Mother Garina, O.P., Sister Birgitta, O.P., and Sister Antonia, O.P.

Sisters from St. Joseph's Hospital, Chewelah, Mt. Carmel, Colville and St. Martins, Tonasket attended the meeting of the Washington Catholic Hospital Association in Spokane October 17-20.

The week-end of October 28-30 marked the final retreat for laywomen this year. The majority of the retreats were conducted by the Rev. James Dalgity, S.J., from Mt. St. Michael's Scholasticate, Spokane, Washington. The average attendance was twenty-five.

St. Catherine's Motherhouse, Kenosha, Wisconsin

The Rev. Damien Smith, O.P., of Fenwick High School, Oak Park, Illinois acted as Chaplain at St. Catherine's Hospital for a few weeks in the summer.

The Rev. Norbert Georges, O.P., was a guest here recently and showed colored slides of the recent pilgrimage to Lima, Peru in honor of Blessed Martin.

At the invitation of His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, two Sisters, Sister M. Agatha and Sister M. Gabriel, were assigned to the training of a new congregation—the Missionary Servants of St. Dominic in Chicago.

Our Lady of the Elms, Akron, Ohio

On August 4, a Mass of Thanksgiving was sung at the Motherhouse by the chaplain, the Rev. Thomas Taylor, in honor of the Diamond Jubilee of Rev. Mother M. Clarissa, O.P.

During Benediction of the Most Blessed Sacrament which followed, Sisters M. Paula, Walter, Vera, Bernadette, and Albert renewed their vows.

At St. Bernard's Church on the same day His Excellency, the Most Rev. Floyd L. Begin, S.T.D., J.C.D., presided at the ceremonies at which Sisters M. Amata, Daniel, Brendan, Joanne, Maria, Magdalene, and Damian pronounced their first vows; at the same time seven Sisters received the habit.

The Feast of St. Rose, August 30, marked annual Homecoming Day and also the celebration of the Silver Jubilee of Sisters M. Leo, Mildred, Celine, Eugene, Jean, Rose, and Charles Marie. The Rev. John Tivenan offered the Mass of Thanksgiving.

In September Sisters were assigned to teach in the newly-formed St. Felicitas School, Euclid, Ohio.

Congregation of St. Mary, New Orleans, Louisiana

On the feast of St. Rose of Lima, ten Dominican graduates entered the Postulate in Rosaryville.

Many of the sisters attended the annual Institute on Religious Vocations held in Holy Name of Jesus Auditorium, New Orleans, at which Sister Mary de Lourdes, O.P., principal of the High School gave a report on the means used by St. Mary's Congregation to foster vocations and the recent response to these efforts.

Sister Mary Austin, O.P., Sister Mary Evangelist, O.P., and Sister Mary Rose, O.P., attended the South-Central Modern Language Convention in Austin, Tex.

Sister Mary Philip, O.P., attended the Convention of the Louisiana Association of Collegiate Registrars which was held at Louisiana State University, in Baton Rouge, Louisiana.

The annual Founders Day was observed this year with a Solemn Mass at which the Rev. Paul Hinnebusch, O.P., was celebrant. The guest speaker of the occasion was the Rev. Michael Faraon, O.P., professor of Philosophy at Xavier University, New Orleans.

Under the direction of Sister Mary Elizabeth, O.P., a survey of handicapped children living in Greater New Orleans is being conducted by the International Federation of Catholic Alumnae in cooperation with the department of sociology of St. Mary's Dominican College.

Sister Mary Matthew, O.P., Sister Mary Rosalyn, O.P., and Sister Mary Stephen, O.P., were delegates to the Lunch Program Convention which was held in Denver, Colorado.

Congregation of Saint Catharine of Siena, Saint Catharine, Kentucky

Sister Regina Sullivan died on August twenty-third in the fifty-first year of religious profession. R.I.P.

Holy Rosary Academy, Louisville, began the fall session in the new building at Southside Drive and Kenwood Way.

On September eleventh the Bishop Donahue Memorial High School, Mc-Mechen, West Virginia, where sisters of the congregation teach, was dedicated. Archbishop John J. Swint, D.D., presided; the sermon was delivered by Coadjutor Bishop Thomas McDonnell, D.D.

Thirty-six postulants entered the congregation on the Feast of the Holy Name of Mary.

On September sixteenth the Rev. M. S. Willoughby, O.P., sang the Mass of the Holy Spirit, to mark the formal opening of the scholastic year. The Rev. Raymond Smith, O.P., addressed the student body. The Rev. Matthew Morry, O.P., William Wallace, O.P., and James Davis, O.P., are professors in theology and philosophy for the scholastic year.

During the 1955 summer sessions the degree of Bachelor of Arts was received by twenty-nine sisters; Master of Arts by twelve sisters; the certificate in Theology by eight sisters. Sister Ann Mary received the Doctorate in Philosophy and Sister Sheila the Doctorate in Spanish.

The December Southern Association meeting of Secondary Schools and Colleges was attended by Sister Jean Marie, Dean of Saint Catherine College, Sisters Rose Imelda and Suzanne, Principals of Saint Catharine Academy and Saint Agnes Academy, respectively.

Convent of Our Lady of the Sacred Heart, Springfield, Illinois

Two new grade schools were opened in September: St. Walter, Chicago, Illinois, and St. Margaret, Algonquin, Illinois, and a Confraternity center in Carlinville, Illinois.

Father Matthias Simlik, O.P., Dominican House of Studies, River Forest, Illinois, is giving the Thomist lectures for 1955-56 on *The Incarnation*.

Sisters M. Marguerite, O.P., and M. Roseanne, O.P., attended a meeting of the American Association of Medical Record Librarians in Chicago in October.

Sisters M. Teresita, O.P., and M. Robert, O.P., attended the American Hospital Convention in Atlantic City.

Sisters M. Lucy, O.P., and M. Olive, O.P., attended the Mississippi State Hospital Association Convention in Biloxi, Mississippi.

Sister M. Seraphine Burnell, O.P., died on October 15 and Sister M. Emily, O'Sullivan, O.P., on October 22. R.I.P.

Sister M. Alberta, O.P., presided as president of the primary association at the diocesan school institute in October. Sister M. Gabriella, O.P., read a paper.

Sister M. Mannes, O.P., was elected to the diocesan high school board.

Holy Cross Congregation, Amityville, New York

At the General Chapter held at the Motherhouse, Amityville, N. Y., August 11-12, 1955, the Rev. Mother M. Bernadette de Lourdes, O.P., was elected Prioress General and the Rev. Mother M. Adelaide, O.P., Subprioress. The members elected to the Council were Mothers M. Rose Gertrude, Dorothy, Celeste and Loretta Dolores. Mother M. Agatha was re-elected as Bursar General.

The Rev. Mother M. Anselma, O.P., former Mother Prioress General, was named President of Molloy Catholic College for Women, Rockville Center, L. I., of which Mother M. Rose Gertrude, O.P., is Dean. The College was officially opened on September 12 in temporary quarters, with a registration of forty-three students. At present eight Sisters of the Congregation are on the faculty.

Sister Leonard Marie, O.P., presided at a discussion on "An Integration of Our Lady in the Life of the High School Student" at the True Devotion Seminar held at Bayshore, L. I., and at Litchfield, Conn., during the month of August. Sisters M. Rosaire and Therese Catherine were members on the panel.

On October 13, His Excellency, Valerian Cardinal Gracias, Archbishop of Bombay; Msgr. M. Dyer, Vicar General of Bombay; the Most Rev. John J. Boardman, D.D., Auxiliary Bishop of Brooklyn and Diocesan Director of the Propagation of the Faith, and the Very Rev. Msgr. James W. Asip, Associate Director, visited the Motherhouse. His Eminence thanked the Sisters for their prayers and sacrifices on behalf of the missions and urged a continuance of them, especially for India.

Several Sisters of the Congregation attended the Catholic Business Education Association Regional Convention on November 1, held at St. Joseph's Commercial High School, Brooklyn. The highlight of the Convention was the celebration of the Tenth Anniversary of the inauguration of this organization of which Mother M. Dorothy, O.P., is National President.

November 25 was a happy day for the Sisters of the Congregation. At Dominican Commercial Auditorium, Jamaica, a Community Gathering was held to honor the ten Golden and forty-three Silver Jubilarians, as well as one Diamond Jubilarian, Mother M. Mathilda, O.P.

Sisters M. Euphemia and Eleanore died recently. R.I.P.

Dominican Sisters of the Perpetual Rosary, Lancaster, Pa.

The novena for the Feast of the Most Holy Rosary, as well as the Rosary Sunday devotions were conducted by the Rev. Daniel Crowley, O.P.

Mother Mary Bernadette celebrated the Silver Jubilee of her religious profession on Saturday, October 22nd, when a solemn Mass of Thanksgiving was offered in the Monastery Chapel. The Rev. Mark Kennedy, O.F.M., was the celebrant of the Mass.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wisconsin

A Candlelight Rosary Procession was held from Pius XI High School to the National Shrine of Our Lady of Fatima on October 12. An estimated crowd of 7,000 pilgrims recited the fifteen decades of the Rosary on this mile-long procession. The Knights of Columbus, Catholic War Veterans, Fatima Teen-Ager Program of SUMA, Sisters of Charity, and Nurses from St. Mary's Hospital participated.

A Solemn Field Mass was celebrated at the Shrine on the following morning by the Rev. Richard Murphy, O.P., Celebrant. The blessing of the new statues of the Sorrowful Mother and St. John took place immediately after the Mass.

A statue of St. Joseph, patron of the working man, is being erected at the Shrine in memory of Frederick C. Miller, Sr., and Frederick C. Miller, Jr., killed in a plane crash on December 17, 1954.

The Ave Maria League held its seventh annual Day of Recollection at the Shrine on the Second Sunday of October.

Members of the West Allis Knights of Columbus held their fifth annual Holy Hour at the Shrine on the first Sunday of October.

The Catholic Foresters of Wisconsin observe a Rosary Hour in the Convent Chapel on the First Saturday of every month.

Immaculate Conception Convent, Great Bend, Kansas

The June retreat at the Motherhouse preparatory to the Investiture of the Postulants and the Profession of the Novices was conducted by the Rev. Arthur Kinsella, O.P., missionary from Lagos, Nigeria, British West Africa.

On June 13, the Most Rev. John B. Franz, D.D., Bishop of Dodge City, presided at the impressive ceremony in which seventeen postulants were clothed in the habit of Saint Dominic, seventeen novices made their first profession and five Sisters pronounced their final vows. Silver Jubilarians honored at this time were: Sister Mary Sebastian, Sister Mary Constance, Sister Miriam, Sister Mary Florence, Sister Mary Beatrice, Sister Mary Damian, Sister Mary Norberta, Sister Mary Carmelita, and Sister Jane Marie.

The Rev. Michael J. Dempsey, O.P., Lagos, Nigeria, British West Africa, conducted the annual August retreat at the Motherhouse. The Community considered itself fortunate to have these two missionaries as Retreat Masters since the Congregation will embark on its first foreign missionary endeavor in the Sokoto Prefecture, Nigeria, in the Spring of 1956.

The Gregorian Institute of America at Mary Manse College, Toledo, Ohio, was attended by Sister Mary Fidelis and Sister Mary Francis Joseph.

The feast of our Holy Father Saint Dominic was celebrated with a Solemn High Mass in Saint Dominic's Chapel by the Capuchin Fathers from the Saint Bonaventure Monastery, Hays, Kansas.

August 24-27 were "Constitution Workshop" days spent with the Very Rev. Timothy M. Sparks, O.P., who worked with the members of the Constitution Com-

mittee comparing the Latin Text, as approved by the Holy See, with the English translation before submitting the same to the printers. His Excellency, the Most Rev. John B. Franz, D.D., Bishop of Dodge City, delegated Father Sparks as the censor of the Constitution.

The Immaculate Conception Convent will again be host to the "Mary Queen of the Universe" Unit of the Thomist Association. The subject of the lectures conducted by the Rev. Arthur Kinsella, O.P., is "The Destiny of Man."

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Mother Mary Joseph, Foundress of the Maryknoll Sisters of St. Dominic, died in St. Vincent's Hospital, New York City, on Saturday, October 9, where she had been admitted the day previously. She was in her 73rd year. R.I.P.

56 Maryknoll Sisters, assigned to work in Asia, Central and South America, Pacific Islands, and Africa, took part in the Departure Ceremony held at Maryknoll Motherhouse, Maryknoll, N. Y., on Sunday, July 10. Bishop Charles Helmsing, Auxiliary Bishop of St. Louis, Mo., was guest speaker. Bishop Raymond A. Lane, D.D., Superior-General of Maryknoll, presided. These Sisters represent 28 American dioceses and will go to stations in 15 different countries, as well as to missions in the South and Far West of the U. S.

In May, the Queen of the World Hospital, in Kansas City, Mo., staffed and administered by Maryknoll Sisters, was formally opened. It is the first non-segregated hospital in that city.

The cornerstone of the New Maryknoll Sisters Hospital in Pusan, Korea, was laid in June, and blessed by Msgr. Carroll. The ceremony was attended by many government officials, Church dignitaries, and U. S. Army officers.

Three Maryknoll Sisters, headed by Sister Mary Xavier, began mission work in Walterboro, S. C., on September 1, in a parish which serves two counties. The Catholic population is scattered and few in numbers. The Sisters will do catechetical and social work.

The new group of postulants who entered Maryknoll on September 2nd represent fourteen States and Hawaii, Mexico, and the Philippines.

Sister Madeline Sophie produced the program for the Catholic Section of THE FOURTH R. over WRCA/TV, New York, for the month of October. Sister Madeline Sophie recently returned to the States after more than 20 years in China. She is presently working among the Chinese at Transfiguration Parish, New York City.

Monastery of Our Lady of Grace, North Guilford, Connecticut

The annual ten-day retreat was conducted in September by the Rev. Dominic Hughes, O.P., formerly on the teaching staff at the Angelicum in Rome.

The Rosary Sunday Pilgrimage was a most impressive event this year. Large representative parish groups, many in uniform, made a colorful spectacle. The Color Guard of the Knights of Columbus from New Haven formed the Guard of Honor for the Blessed Sacrament. The sermon was given by the Very Rev. Thomas Conlon, O.P.

Dominican Sisters of the Sick Poor, Mariandale, Ossining, N. Y.

Representatives of the Community attended the Institutes for Religious Superiors held during the summer months at St. Mary of the Springs, Columbus, Ohio, and Notre Dame, Indiana.

Patients cared for by the Sisters in New York City spent a day in the country

at Mariandale. The day closed with outdoor benediction of the Blessed Sacrament and a talk by the Very Rev. Lorenz P. Johannsen, O.P., chaplain.

The ceremonies of religious reception and profession were held on September 8th and 10th. The professed were Sister Maria Goretti Freson of Glendale, Ohio, Sister Thomas Aquinas Shea, of New York City, and Sister Virginia Marie Mohr of Newark, Ohio. Lydia Stockert (Sister Mary Rita) and Helen Furtak (Sister Marietta) received the Dominican habit.

The new St. Mary's convent in Minneapolis, Minnesota, was blessed by the Most Rev. James J. Byrne, auxiliary Bishop of St. Paul. Attending the ceremony were the Rt. Rev. Msgr. Charles A. Giblin, from New York, the Very Rev. Edward A. Hughes, O.P., provincial of St. Albert's province and a large number of clergy and Sisters. Also attending were former Minneapolis superiors, Sister Mary Catherine, who made the foundation in 1939, Sister Miriam, and Sister Clara Marie, superior in Columbus, Ohio. Sister Mary Hyacinth, former Mother General, is the present superior.

Mother Rose Xavier, O.P., mother general, has announced the opening of a new foundation in the archdiocese of Boston. The new convent will be in St. Patrick's parish, Roxbury, Massachusetts, and will open sometime in December.

New superiors recently appointed are Sister Ann Patrice, Cincinnati, Ohio, and Sister Mary Grace, Denver, Colorado.

The Community was represented at the Mission Scenerama held in Rochester, New York, October 16th to the 23rd.

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